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TABLE OF CONTENTS

NATIONAL

Page

CRITICISM OF "STORY OF WU HSUN"

A Mass Criticism of the Doctrines of Confucius and Mencius by Marxism--by Chiang T'ien 1

SERIAL PICTURES

On Molding the Images of Figures in Serial Pictures - by Sung Ying 8

CRITICISM OF LIN PIAO FOR ATTACKING CULTURAL REVOLUTION

People in East China Hsien Refute Lin Piao's Slanders Against Cultural Revolution 15

TREATMENT OF SEVERE BURNS

Young Woman Worker Recovers from Severe Burns 16

Page

RUSTICATION OF EDUCATED YOUTH

Educated Youth in South China Hsien Carry Out Scientific Experiments 21

SUGAR REFINING INDUSTRY

South China Region Expands Sugar Refining Industry 22

FOREIGN RELATIONS

CHINA AND BELGIUM

Yao Wen-yuan Meets and Fetes Delegation of Marxist-Leninist Communist Party of Belgium 24

CHINA AND IRAQ

Chinese Government Delegation Back from Iraq 24

CHINA AND JAPAN

Japanese Minister of Post and Telecommunications Receives Chinese Tennis Delegation 25

Shanghai Friendship Delegation Winds Up Visit to Yokohama 25

CHINA AND NIGER

Shanghai Banquet in Honor of Niger Vice President 26

Niger Government Delegation Visits Shanghai 27

CHINA AND PAKISTAN

Pakistan Government Trade Mission Arrives in Peking 28

Pakistan Men's Volleyball Team Leaves Peking for Home 29

CHINA AND TOGO

Togolese Football Selection Leaves Peking for Home 29

CHINA AND VIETNAM

Chinese Swimming Team Leaves Hanoi for Home 30

NATIONAL

CRITICISM OF LIN PIAO AND CONFUCIUS AND DEVELOPMENT OF PRODUCTION

The Movement To Criticize Lin Piao and Confucius Gives Impetus to the Development of Production - by Yü Fan 31

Page

"MAY 7" CADRE SCHOOLS

Build Up the Ranks of Theorists in "May 7" Cadre Schools in the Struggle To Criticize Lin Piao and Confucius 37

"May 7" Cadre Schools Should Contribute Strength Toward Strengthening the Ranks of Theorists - by Tung Chih-hsüeh 43

TAIWAN

Chiang Kai-shek Gang's Worship-Confucius Activities in America Meet with Strong Opposition and Condemnation by Patriotic Overseas Chinese and American People 45

THEATRICAL TROUPES

County Theatrical Troupe in Central China Province 46

FARM MECHANIZATION

East China County Promotes Farm Mechanization 47

SOIL EROSION

Yellow River Administrative Area Fights Erosion 48

AGRICULTURE

Agricultural News in Brief 50

HERDSMEN

Yuku Herdsmen in Northwest China Criticize Theory of "Heaven Decides Everything" 51

FOREIGN RELATIONS

CHINA AND AFRICA

Chinese Ambassador Presents Documentary Film to OAU Liberation Committee 53

CHINA AND ALBANIA

Albanian Men's and Women's Basketball Teams Play Friendly Matches in Peking 53

Page

CHINA AND BELGIUM

Delegation of Marxist-Leninist Communist Party of Belgium Leaves Peking for Home 55

CHINA AND CAMBODIA

Cambodian RGNU Delegation Arrives in Peking After Visiting Africa and Malta 55

CHINA AND CONGO

Congolese Trade Delegation Leaves Peking for Home 56

CHINA AND EGYPT

Peking Reception in Honor of Egyptian Gymnastics Delegation 56

CHINA AND HUNGARY

Chinese Welding Delegation Leaves Budapest for Home 57

CHINA AND JAPAN

Chi Teng-kuei and Ni Chih-fu Meet Japanese TU Delegation 57

CHINA AND KOREA

Korean Ambassador to China Gives Cocktail Party and Film Reception To Commemorate Anniversary of Victory in Fatherland Liberation War 58

Jen-min Jih-pao Denounces Pak Jung Hi Clique's Savagery 58

CHINA AND MAURITIUS

Chinese Badminton Team Leaves for Mauritius, Kenya and Tanzania 60

CHINA AND NIGER

Niger Government Delegation Leaves Shanghai for Home Via Peking 60

CHINA AND PAKISTAN

China and Pakistan Sign Trade Protocol in Peking 61

CHINA AND ROMANIA

Chinese Vice Minister of Public Health Meets and Fetes Romanian Acupuncture Study Group 62

Page

CHINA AND US

Wu Yu-hsun Meets and Fetes Professor Jen Chih-kung 62

American Professor Leaves Peking for Tour of Southern China 63

CHINA AND YEMEN (PDRY)

Ambassador of People's Democratic Republic of Yemen to China Gives Reception in Peking 63

TERRITORIAL WATERS

Mexican President Addresses UN Sea Law Conference 64

NATIONAL

LANGUAGE REFORMS

Criticize the Fallacies Against the Reform of Chinese Characters - by Chang Sheng-lin 67

Make the Effort To Popularize the Standard Spoken Language 71

CRITICISM OF "ENLARGED EDITION OF WRITINGS OF HIGH STANDING"

Middle School Teachers and Students Criticize the "Enlarged Edition of Writings of High Standing" with the Marxist Viewpoint 74

TEACHING OF "HISTORY OF CHINESE PHILOSOPHY"

Prominent Results Scored in Reforming the Teaching of the "History of Chinese Philosophy" 77

PRODUCTION AND CRITICISM OF LIN PIAO CONFUCIUS

Criticism of Lin Piao and Confucius Promotes Production in Northeast China Plant 81

TECHNICAL INNOVATIONS

Technical Innovations in Northeast China Province 83

A Man Ahead of Time--Technical Innovator Yang Meng-huan 84

Page

LOCAL INDUSTRY

Southwest China Minority Area Develops Local Industry 85

RURAL SCHOOLS

Primary School Run by Northeast China Peasants 86

BANK SAVINGS

Bank Savings Rise in China 89

SPORTS

Sports Popular in Northwest China Minority Area 89

FOREIGN RELATIONS

CHINA AND EGYPT

Chinese and Egyptian Gymnastics Teams Hold Joint Exhibition in Peking 91

CHINA AND JAPAN

Chang Hsiang-shan Meets and Fetes Japanese World Youth Visit Exchange Association Delegation 92

Japanese TU Delegation Leaves Peking for Southern China 92

China Council for Promotion of International Trade Friendship Delegation Leaves Japan for Home 93

Shanghai Acrobatic Troupe Gives Performance in Fukuoka 94

Chinese Tennis Delegation Leaves Japan for Home 95

CHINA AND KOREA

Korean Sculptors Delegation Leaves Peking for Home 95

CHINA AND PERU

Peruvian Ambassador to China Gives National Day Reception 96

CHINA AND SOVIET UNION

Jen-min Jih-pao Commentary: Soviet Revisionism Exposes Itself 96

CHINA AND TURKEY

Head of Chinese Pavilion Leaves Peking To Attend Izmir International Fair in Turkey 98

Page

CHINA AND YEMEN (PDRY)

Ambassador of Democratic Yemen Gives Banquet for Delegation of First Province 98

NATIONAL

SOCIALIST LITERATURE AND ART

The Need To Mold Models Must Not Be Limited by Real Characters and True Stories - by Fang Chin 99

Insist on Taking the Party's Basic Line To Guide Literary and Art Creation - by Su Ho 103

REVOLUTION IN EDUCATION

A Gratifying Answer Sheet - by Yeh Wen 108

ARMY DAY ACTIVITIES

Support-Army-and-Cherish-People Activities in Major Chinese Cities 110

TRANSPLANTING OF WHEAT

Successful Transplanting of Wheat on Peking Outskirts 112

GOOD HARVESTS

Good Fruit Harvest in South China 113

FOREIGN RELATIONS

CHINA AND AUSTRALIA

Chang Hsiang-shan Meets and Fetes Australian Workers Delegation 114

Li En-chiu Meets and Fetes Australian Guests 114

CHINA AND KOREA

Chinese Army Day Marked in Pyongyang 115

CHINA AND MEXICO

Shen Chien Meets and Fetes Mexican Guests 117

CHINA AND MOROCCO

Special Envoy of King of Morocco Arrives in Peking 117

Page

CHINA AND ROMANIA

Bucharest Garrison Marks Chinese Army Day 118

CHINA AND SOVIET UNION

Draft Articles of Hegemonism 119

CHINA AND SWEDEN

Vice Foreign Minister Chiao Kuan-hua Meets Swiss Guests 122

NATIONAL

SCIENTIFIC AND TECHNICAL DEVELOPMENT UNDER LEGALIST LINE

The Legalist Line Gives Impetus to Scientific and Technical Development in Chinese History 123

STUDY OF "ON FEUDALISM"

Chairman Mao's Revolutionary Line Guides Us in Writing "Read 'On Feudalism'" 132

ARMY DAY

Grand Reception Given by Ministry of National Defense in Celebration of Chinese Army Day 139

SINKIANG

Armymen and Civilians Forge Profound Friendship in Building Border Area 141

IRON AND STEEL INDUSTRY

Peking Iron Smelting Plant Expands Production 143

ROLLINGSTOCK

Large Railway Flat Car Made in China 145

FOREIGN RELATIONS

CHINA AND ALBANIA

Albanian Ministry of People's Defense Marks Chinese Army Day 146

Chinese Acting Military Attache Gives Army Day Reception in Tirana 148

Page

CHINA AND JAPAN

Shanghai Municipal Friendship Delegation Welcomed in Osaka 149

CHINA AND LAOS

Chinese Medical Team Leaves Vientiane for Home 150

Pathlet Lao Radio Marks Chinese Army Day 150

CHINA AND MOROCCO

Foreign Minister Chi Peng-fei Gives Banquet in Honor of Special Envoy of King of Morocco 151

New Chinese Ambassador to Morocco Leaves for Post 151

Vice Premier Li Hsien-nien Meets Special Envoy of Moroccan King 151

Moroccan Ambassador to China Gives Banquet for Visiting Special Envoy of Moroccan King 152

CHINA AND SWEDEN

New Chinese Ambassador to Kingdom of Sweden Leaves Peking for Post 152

Chinese Charge d'Affaires in Sweden Gives Army Day Reception 153

CHINA AND VIETNAM

New Vietnamese Ambassador to China Presents Credentials to NPC Chairman Chu Teh 153

PLA Kwangchow Units Give a Reception to Welcome Football Team of Vietnam People's Army 154

Chinese Army Day Marked in Hanoi 155

DRVN Government Economic Delegation Arrives in Peking 156

Chinese Military Attache in Vietnam Holds Reception in Celebration of Army Day 157

THIRD WORLD

Jen-min Jih-pao on Agricultural Development in Third World 158

Article by Jen-min Jih-pao: Inspiring Achievements 161

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* NATIONAL *
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CRITICISM OF "STORY OF WU HSÜN"

A Mass Criticism of the Doctrines of Confucius and Mencius by Marxism

- a study of "Give Serious Attention to the Discussion of the Film 'The Life of Wu Hsün'"

by

Chiang T'ien (江 天)

(Peking Jen-min Jih-pao, July 22, 1974)

Renewed study of Chairman Mao's brilliant work "Give Serious Attention to the Discussion of the Film 'The Life of Wu Hsün'" and a review of the acute struggle around the "Life of Wu Hsün" on the ideological and cultural front 24 years ago have important educational value in deepening our understanding of the great realistic significance and far-reaching historical significance of the movement to criticize Lin Piao and Confucius.

The shooting of the reactionary film "The Life of Wu Hsün" was originally undertaken by the bogus "Chinese Movie Studio" of the Kuomintang reactionaries on the eve of the liberation of the whole country to serve the political aim of the Chiang Kai-shek clique in rescuing its tottering fascist rule. After liberation, in accordance with the intention of the renegade, hidden traitor and scab Liu Shao-ch'i, the counter-revolutionary revisionist elements such as Chou Yang stepped into the shoes of the Kuomintang reactionaries and shot this movie. This film was shown at the end of the year 1950 and was immediately praised by a group of bourgeois representatives within and outside the Party. Novels, pictorial stories and serial pictures about Wu Hsün were cast forth in profusion and there was for a time vociferous praise of Wu Hsün and the so-called "spirit of Wu Hsün."

Under such circumstances, Chairman Mao opportunely wrote an extremely important editorial--"Give Serious Attention to the Discussion

of the Film 'The Life of Wu Hsün'" for the Jen-min Jih-pao and personally initiated and led the criticism of the reactionary film "The Life of Wu Hsün." Chairman Mao's discussion dealt a mortal blow to the revisionists and all the worshippers of Confucius, thoroughly exposed the reactionary features of Wu Hsün and the film "The Life of Wu Hsün" as well as the reactionary nature of those people who advocated the so-called "spirit of Wu Hsün," and pointed out the great significance in waging this struggle. This struggle which was carried out under the instructions of Chairman Mao was the first great battle in the struggle between the proletariat and the bourgeoisie on the ideological and cultural front after the founding of new China and a mass criticism of the doctrines of Confucius and Mencius by Marxism in the period of socialist revolution.

Chairman Mao profoundly pointed out, "Living in the era of the Chinese people's great struggle against foreign aggressors and the domestic reactionary feudal rulers toward the end of the Ching Dynasty, people like Wu Hsün did not lift a finger to disturb the tiniest fragment of the feudal economic base or its superstructure. On the contrary, they worked fanatically to spread feudal culture and, moreover, sedulously fawned upon the reactionary feudal rulers in order to acquire the status they themselves lacked for spreading feudal culture."

In light of the era in which Wu Hsün lived, Chairman Mao thoroughly exposed the reactionary nature of feudal culture frantically publicized by Wu Hsün. Such culture of the feudal class on the decline was the doctrine of Confucius and Mencius. Wu Hsün, as eulogized in the film, was the devout defender of feudalism and the most despicable and contemptible worshipper of Confucius. In eulogizing Wu Hsün, Liu Shao-ch'i and his ilk were eulogizing Confucius and advocating the doctrines of Confucius and Mencius.

During the period of transition from the slavery system to the feudal system marked by great changes in society, Confucius carried out the reactionary political line of "subduing one's self and returning to propriety" for restoring the slavery system. Around "subduing one's self and returning to propriety," he vigorously propagated the old culture of the period of the slavery system. The end of the Ching Dynasty in which Wu Hsün lived was also a period of great changes in society. Wu Hsün was born two years before the Opium War. The Sino-Japanese War broke out two years before his death and two years afterward the Coup of Wu Hsün Year (1898) took place. His adolescent years coincided with the movement of the T'ai-p'ing T'ien-kuo which rolled up half of China and the successive peasants' armed struggles such as "Nien Army" which followed. During this period, the struggle between the new and the old, which was the struggle waged by the masses of the people against imperialism and feudalism was not violent. Wu Hsün stubbornly defended the decadent feudal system and made use of the old culture--the doctrines of Confucius and Mencius which represented the ideology of the reactionary classes on the decline--to attain the aim of defending the feudal system.

In "On New Democracy," Chairman Mao has pointed out that besides imperialist culture, there is in the old culture of the semi-colonial and semi-feudal China "also a semi-feudal culture which reflects her semi-feudal politics and economy, and whose exponents include all those who advocate the worship of Confucius, the study of the Confucian canon, the old ethical code and the old ideas in opposition to the new culture and new ideas." The main activities in Wu Hsün's life were the building of "free private schools." No matter whether they were "government schools" or "free schools," the things studied were the Confucian canon and feudal dogma. "In those days the ruling class indoctrinated students with Confucian teachings and compelled the people to venerate all the trappings of Confucianism as religious dogma." What Wu Hsün propagated through the "promotion of learning" was such trash. The closer the feudal system came to the brink of disintegration, the worse the clamor for the worship of Confucius, the study of Confucian canon and the propagation of the doctrines of Confucius and Mencius became. Wu Hsün was precisely a bugler or drummer for such propaganda of the reactionary feudal rulers.

In fact, Wu Hsün himself was a live specimen nurtured by the doctrines of Confucius and Mencius. Wu Hsün "promoted learning" through the path of "begging." He begged for commiseration and the gift of grace from the local tyrants and landlords. He did not hesitate to belittle and humiliate himself and was willing to suffer any indignities and insults. However, on the other hand, Wu Hsün was extremely atrocious and presumptuous toward the working people. He fawned on the local tyrants and landlords so as to seek protection from the feudal political power. Meanwhile under such protection, he blackmailed and extorted money from the working people. He had in fact become a big rascal, creditor and landlord who ruthlessly oppressed the working people. His propagation of feudal culture was for defending the ruthless rule exercised by the landlord class over the peasants. As Lu Hsün said, "The preservation of old culture means asking the Chinese people to forever remain as material for serving their masters and to continue their suffering."

However, the reactionary film "The Life of Wu Hsün" presents the people with disgusting praise of Wu Hsün's reactionary and repulsive actions, "especially a praise which flaunts the revolutionary flag of 'serving the people' and the failure of the revolutionary peasants struggle is used to heighten the contrast." Chairman Mao justly pointed out, "To approve or tolerate such praise means to approve or tolerate reactionary propaganda vilifying the revolutionary struggle of the peasants, the history of China and the Chinese nation, and to regard such propaganda as justified." Chairman Mao profoundly exposed here the malicious intention of Liu Shao-ch'i, Chou Yang and company in worshipping Confucius and venerating Confucianism and further criticized the reactionary nature of the doctrines of Confucius and Mencius which Liu Shao-ch'i, Chou Yang and company vigorously praised and painstakingly embellished.

At the time of the release of "The Life of Wu Hsün," changes in society were especially violent. The victory of the revolution of the Chinese people has brought about tremendous earth-shaking changes that knew no precedent in Chinese history. At this turning point of history

marked by the ending of the new democratic revolution and the beginning of the socialist revolution, the class enemies were not reconciled to their defeat and they carried out frantic counter-attacks. Liu Shao-ch'i, Chou Yang and company, the agents of the landlord and bourgeois classes who had sneaked into our Party, therefore cast forth the reactionary film "The Life of Wu Hsün," in direct coordination with the frantic attacks which the bourgeois had, in league with the remnant feudal forces, launched against the young dictatorship of the proletariat. At that time, Liu Shao-ch'i tried his utmost to stop the revolutionary struggle of our people and put forth the reactionary slogan of "consolidating the order of new democracy," which was in fact not for the practice of socialism but for the practice of capitalism. In order to push this reactionary political line of restoration and retrogression, Liu Shao-ch'i vigorously publicized the doctrines of Confucius and Mencius. In 1949 when the proletarian regime in our country was about to be born, he revised and republished with an unfathomable intention his sinister "Self-Cultivation" which was crammed with the reactionary preachings of the doctrines of Confucius and Mencius. In the spring of 1951, he again personally went to Ch'üfu to repeat the farce of "paying homage to the sage" performed by reactionary rulers throughout the ages and vociferously cried that "Confucius is great." Following this, he brought out Wu Hsün, the feudal corpse which frantically propagated the doctrines of Confucius and Mencius. He made propaganda to slander the revolutionary struggle of the peasants, smear the history of China and vilify the Chinese nation, and created counter-revolutionary public opinion for capitalist restoration.

In "The Life of Wu Hsün," Liu Shao-ch'i, Chou Yang and company imitated the tone of the feudal rulers in praising Wu Hsün and sang psalms in praise of the "great Wu Hsün who is brave and benevolent." Through the mouth of the local tyrants and landlords in Shantung, they praised Wu Hsün as the "sage of our Shantung" and Wu Hsün had thus seemingly become the incarnation of Confucius. The "Pictorial Story of Wu Hsün" directly portrayed Wu Hsün as "sharing sacrifices with Confucius." These eulogists of Wu Hsün strove to praise a shameless lackey who bowed and capitulated to the feudal rulers as a wonderful "sage" like Confucius and a "just and selfless" savior who "is concerned over the destiny of mankind." This was for baldly worshipping Confucius and his ilk as idols and peddling the reactionary fallacy of "the wise of the highest class and the stupid of the lowest class."

The eulogists of "The Life of Wu Hsün" praised Wu Hsün as "a banner of cultural emancipation" for the working people. Judging from this, during the time of Wu Hsün, there was no need for the oppressed people to wage struggle against the foreign aggressors and the reactionary feudal rulers at home, and there was no need to change the feudal economic base and its superstructure. At the time "The Life of Wu Hsün" was shown, there was also basically no need for the Chinese people to carry out the three great political movements--agrarian reform, suppression of counter-revolutionaries and resistance to US aggression and aid to Korea--under the leadership of the Party. Furthermore, in strict accordance with the reactionary viewpoint of Confucius who hated the oppressed people for "offending against their superiors and stirring up confusion," the film

maliciously distorted and vilified the revolutionary peasants who carried out armed resistance as the "highwaymen" who practiced burning and killing all the time and finally ended in failure, and set them in contrast with Wu Hsün who "promoted learning" and worked for the welfare of the children of the poor people. Such a contrast actually gave a true portrayal to the counter-revolutionary features of Wu Hsün, the eulogists of Wu Hsün and Confucius who was their forefather. To tell the truth, the so-called "most righteous deeds and most benevolent heart of Wu Hsün" were in no way for "serving the people" but were aimed at using Confucius' set of reactionary preachings about "benevolence and righteousness," "loyalty and forbearance" to oppose the class struggle waged by the oppressed people and the people's revolution.

The release of the reactionary film "The Life of Wu Hsün" in praise of Wu Hsün and the so-called "spirit of Wu Hsün" was a reflection of the violent class struggle and the two-line struggle in the early days after the founding of the People's Republic. Through invoking the dead soul of Wu Hsün, Liu Shao-ch'i, Chou Yang and company wanted to use the doctrines of Confucius and Mencius which Wu Hsün honestly believed in and fanatically publicized to push the reactionary political line of "subduing one's self and returning to propriety." Consequently, the criticism of the reactionary movie "The Life of Wu Hsün" was not only an ideological and culture struggle but also a serious political struggle at the same time. The focal point of the struggle was whether to take the socialist road or the capitalist road and whether to consolidate the dictatorship of the proletariat and carry the revolution through to the end or to restore capitalism and turn back the wheel of history. As a result of the struggle, an effective impetus was given to the development of the socialist revolution in our country.

What historical revelation have we been given through the review of the struggle around "The Life of Wu Hsün" in the early days of the founding of the People's Republic?

First, right at the beginning of "Give Serious Attention to the Discussion of the Film 'The Life of Wu Hsün'," Chairman Mao clearly pointed out, "The questions raised by 'The Life of Wu Hsün' are fundamental in character." In eulogizing Wu Hsün who frantically propagated the feudal culture, the object of "The Life of Wu Hsün" was to use the doctrines of Confucius and Mencius to oppose the revolution and turn back the wheel of history. We followed Chairman Mao's proletarian revolutionary line, resolutely stood for the continuation of the revolution under the dictatorship of the proletariat and adhered to the socialist road, while Liu Shao-ch'i and company propagated the doctrines of Confucius and Mencius which were for retrogression and restoration, opposed the switch from the new democratic revolution to the socialist revolution, and were actually aimed at restoring the reactionary rule of imperialism, feudalism and bureaucratic-capitalism.

Criticism of "The Life of Wu Hsün," the doctrines of Confucius and Mencius and Liu Shao-ch'i's revisionist line means insisting on advancing along the socialist road and opposing capitalism. This is a struggle

between restoration and counter-restoration and the basic nature of the question lies here. During the period of socialist revolution, the basic nature of the struggle for and against Confucius is still the struggle between restoration and counter-restoration. The movement to criticize Lin Piao and Confucius personally initiated and led by Chairman Mao is for combining the criticism of Confucius with the criticism of Lin Piao, directing the spearhead straight at the reactionary program for "subduing one's self and returning to propriety" of Lin Piao and Confucius, and criticizing Lin Piao's crimes in vainly attempting to topple the dictatorship of the proletariat and restore capitalism and the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line. Basically speaking, this political struggle and ideological struggle in the sphere of the superstructure to enable Marxism to defeat revisionism and the proletariat to defeat the bourgeoisie is for upholding Chairman Mao's revolutionary line, consolidating the dictatorship of the proletariat and guarding capitalist restoration.

Second, Chairman Mao pointed out that in the eyes of the eulogists of Wu Hsün, "history develops not by the replacement of the old by the new, but by the exertion of every effort to preserve the old from extinction." The constant emergence of newborn things is especially conspicuous in the period of great changes in society. These newborn things will invariably endanger the interests and survival of the decadent classes on the decline. Therefore, the decadent classes on the decline always frantically attack and vigorously attempt to stifle the newborn things, and stubbornly defend the crumbling old things on the decline. Isn't the wild propagation of feudal culture by Wu Hsün and the eulogy of Wu Hsün by "The Life of Wu Hsün" precisely for opposing the new form of economy, the new class force, the new people and new ideas and vigorously preserving the old form of social economy and its superstructure? Viewed from the historical materialist viewpoint of history, the progress of society and the inevitable replacement of old things by new things are independent of the subjective will of people, and their basic motivating force is the class struggle of the revolutionary class. Wu Hsün's opposition to the replacement of old things by new things invariably negated the class struggle of the oppressed people and led to capitulation to the reactionary feudal rulers. Didn't the ringleaders of the opportunist line like Liu Shao-ch'i, Lin Piao and their ilk frantically attack the revolutionary newborn things, the proletarian revolution and the dictatorship of the proletariat precisely for restoring the fascist rule of the landlord and bourgeois classes? However, the newborn things are invincible. From Confucius to Wu Hsün, from Liu Shao-ch'i to Lin Piao, all the reactionaries who went against the tide of history were in the end smashed to smithereens by the wheel of history that rolled forward.

Third, Chairman Mao sharply pointed out, "Certain communists who have reputedly grasped Marxism warrant particular attention." Through the "Life of Wu Hsün," these people propagated the anti-Marxist ideas of preserving and reviving old things and negating class struggle. "Is it not a fact that reactionary bourgeois ideas have found their way into the militant Communist Party? Where on earth is the Marxism which certain

communists claim to have grasped?" Chairman Mao profoundly revealed the serious struggle between the two lines within the Party, exposed the repulsive, sham-Marxist features of Liu Shao-ch'i, Chou Yang and company who worshipped Confucius and venerated Confucianism and exposed the inseparable ties between revisionism and the doctrines of Confucius and Mencius.

The revisionist elements are the agents of the bourgeoisie within our Party. When they push the revisionist line, they generally have to take the bourgeois ideas as their own theoretical base. However, the big bourgeoisie occupying the dominant position in old China was originally the combined product of imperialism and feudalism and at the same time possessed a comprador and feudal nature. They were all along the defenders and boosters of the imperialist slavish ideas and the feudal ideology for the worship of Confucius, the study of the Confucian canon and the revival of old things. Therefore, the revisionist ringleaders within the Party could not but step into the shoes of the big landlord and bourgeois classes in worshipping Confucius and venerating Confucianism and using the doctrines of Confucius and Mencius as the reactionary ideological weapon for opposing the proletarian revolution and the dictatorship of the proletariat and restoring capitalism. Although the struggle to criticize "The Life of Wu Hsün" broke through the obstruction and sabotage of Liu Shao-ch'i, Chou Yang and company and scored a great victory, the struggle is not over. As long as there are still classes and class struggle, the two-line struggle within the Party, the struggle between restoration and counter-restoration and the struggle for and against Confucius will continue. Consequently, the criticism of the doctrines of Confucius and Mencius will be a combat task for a long time to come.

* * *

SERIAL PICTURES

On Molding the Images of Figures in Serial Pictures

by

Sung Ying (宋英)

(Peking Jen-min Jih-pao, July 6, 1974)

Molding the images of proletarian heroes in serial pictures is a basic task in the creation of serial pictures. In the creation of serial pictures, just as in the creation of other artistic forms, there are acute struggles between the two lines and two kinds of ideology, with the struggle similarly focussed on the heroic figures of which class should be molded. As our great leader Chairman Mao has profoundly pointed out, "If you are a bourgeois writer or artist, you will eulogize not the proletariat but the bourgeoisie, and if you are a proletarian writer or artist, you will eulogize not the bourgeoisie but the proletariat and working people: it must be one or the other."

Before liberation, the content of most serial pictures was reactionary, absurd and pornographic. After the founding of new China, despite some changes in the content of the serial pictures, owing to the control of Liu Shao-ch'i's counter-revolutionary revisionist black line in literature and art, a great number of emperors and princes, generals and ministers, scholars and beauties still occupied the battlefront of serial pictures which had become a tool for Liu Shao-ch'i and company to create public opinion for restoring capitalism.

The great victory of the great proletarian cultural revolution has brought about an upsurge of the revolution in literature and art. The birth and development of the revolutionary model plays have set up brilliant examples for the creation of serial pictures. Under the excellent situation of the penetrating, widespread and sustained development of the current movement to criticize Lin Piao and Confucius, the broad masses of serial picture workers have further criticized the revisionist black line in literature and art, enthusiastically eulogized the newborn things in the great proletarian cultural revolution and diligently molded the heroic images of workers, peasants and soldiers thus enabling a brand-new situation to emerge in the creation of serial pictures. The "National Exhibition of Serial Pictures and Chinese Paintings" held last year and many outstanding serial pictures newly published this year have provided strong evidence of this. The Shanghai district alone has created and published over a hundred kinds of serial pictures in recent years and creations depicting images of proletarian heroes account for over 90 percent of them, with the appearance of more outstanding works such as "Taking Tiger Mountain By Strategy," "The Spark of Youth," "The Seeds of Yenan," "The Bloody Line of Defense" and "Crossing by Force Three Barriers." In the aspect of how to mold the images of proletarian heroes, certain experiences have been initially accumulated.

I

Under the guidance of Chairman Mao's proletarian revolutionary line, millions of heroic models have emerged in the socialist revolution and socialist construction in our country. The practice of revolutionary struggle by the masses and the numerous heroic deeds of workers, peasants and soldiers have provided a rich source for the creation of serial pictures. Only through observation, experience, concentration and generalization by throwing themselves into the life of heated struggle can the serial picture workers mold full and colossal heroic images.

In recent years, the serial picture workers of the Shanghai district have gone to the countryside, factories and deep into life to integrate themselves with the workers, peasants and soldiers. They have seriously transformed their world outlook and set up various types of "three-in-one combination" creation groups. Under the concrete leadership of the Party organization, the professional artists are integrated with the amateur artists. They learn from each other and overcome their weaknesses by acquiring other's strong points, thus giving impetus to the creation of serial pictures.

What is especially pleasing is that the great proletarian cultural revolution and the movement to criticize Lin Piao and Confucius have steeled and promoted a spare-time creation contingent of workers, peasants and soldiers. They make use of columns for revolutionary mass criticism, wall posters and blackboard bulletins and compose and draw pictures in workshops and the fields. Through using the popular medium of serial pictures in close coordination with class struggle and the two-line struggle, they eulogize the great fruits of the great proletarian cultural revolution. The greatest characteristic of this contingent is that it is constantly placed in the life of struggle. It fights and lives together with the masses and has profound class feelings for the proletarian cause and a high awareness of the two-line struggle.

For example, the artists of the serial pictures under the title of "The Spark of Youth" are all educated youth in the farms. When they sketched the stories about their own fight against heaven and earth to start undertakings in the hard way into serial pictures, they were inspired by an irrepressible urge, and they felt that they could do nothing else but to portray and draw these scenes of battle which were full of life on paper. They personally went through the great revolutionary practice of going to the mountain and countryside, took practical action to criticize the doctrines of Confucius and Mencius, and effectively refuted the malicious slanders made by Lin Piao and company against the revolutionary movement for rustication. By conducting investigations and studies in the countryside and living together with the advanced youths, they also acquired a deeper perception of life and accumulated abundant themes through daily experiences and a considerable quantity of sketches as foundation.

Consequently, their works are filled with a strong flavor of life and combat heroism and have more successfully molded the models of the new revolutionary generation represented by Chao Ling-hua. Since the artists

have personally participated in the tense battle to fight against the flood and rush-repair danger points, energetically jumped into the turbulent currents, sung aloud revolutionary battle songs and insisted on struggling hand in hand and shoulder to shoulder with the fighters, they can thus vividly portray how Chao Ling-hua led the masses to fight against the torrents in the serial pictures. But this is also not the reappearance of real characters and true stories. Chao Ling-hua's brave deeds of fighting without consideration for personal safety and his high awareness of class struggle and two-line struggle are created by the artists on the basis of numerous moving deeds in life through drawing nutriment from the actual life of the violent class struggle and two-line struggle, discarding the dross and retaining the essence which is then refined and processed.

Out of the need to restore capitalism,Lin Piao politically followed Confucius' "subduing one's self and returning to propriety," propagated the idealist "theory of inspiration" and the "theory of human nature" of the landlord and bourgeois classes in literature and art and adopted a thousand and one ways to oppose the molding of and to maliciously slander the heroic images of workers, peasants and soldiers. The creation of serial pictures has to correctly reflect the life of struggle in our time and in molding the heroic image of the proletariat, it is necessary to thoroughly criticize the doctrines of Confucius and Mencius, which represent the ideology of the reactionary decadent classes and criticize the various revisionist fallacies spread by Lin Piao. Meanwhile, it is also necessary to follow Chairman Mao's teaching, "permanently, unconditionally and wholeheartedly go among the masses of workers, peasants and soldiers," learn from the outstanding qualities of the masses of workers, peasants and soldiers, build up profound proletarian feelings for the working people and actually shift the foothold, before it is possible to mold the images of proletarian heroes.

II

The process of molding images of proletarian heroes in serial pictures is also the process of the violent struggle between the two classes and two kinds of ideology. Only by persisting in putting proletarian politics in command in creation, developing active ideological struggle, criticizing the doctrines of Confucius and Mencius and the pernicious influence of the revisionist black line in literature and art and resisting the inroads of bourgeois ideas can we guarantee the progress of creation along the correct orientation charted by Chairman Mao and depict heroic images with high awareness of class struggle and the two-line struggle and the lofty communist spiritual realm.

Many serial picture artists have profound insights on this point. For example, in the course of living together with the railway workers, the artists of a creation group charged with the portrayal of the themes of the train crew were deeply moved by the revolutionary spirit of the latter in wholeheartedly serving the passengers day and night. They found this alien to the creation group whose members took up work separately and were unrelated to one another. Thus they realized that this was the reflection of the black line in literature and art in their mind. Through studying

Chairman Mao's instructions on serving the people, they whipped up a strong desire to eulogize the noble communist style of the railway workers. Again, when displaying the scene in which a revolutionary hero bade farewell to his relatives before he heroically became a martyr to a worthy cause, a creation group excessively depicted his reluctance to leave. When the hero's mother saw the draft, she felt that it could not display the spiritual outlook of the martyr before his sacrifice. This view aroused people to deep thought and gave them a profound course of education.

It can thus be seen that in molding the images of proletarian heroes, the first question is whether or not we can correctly understand and grasp the spiritual outlook and class nature of the heroes. The "theory of human nature" of the landlord and bourgeois classes must not be used to distort the portrayal of the mental activities of the heroes, nor people in the middle be permitted to be used as substitutes. The serial picture artists are thus required to firmly take the proletarian stand and guide their creation with the correct viewpoint. In the course of going deep into life, the artists must painstakingly study the works by Marx, Lenin and Chairman Mao, make revolutionary mass criticism, strive to transform their world outlook, and from the ideological plane of class struggle and two-line struggle, correctly grasp and reveal the ideological nature of the proletarian heroes. Only thus can they properly portray the typical character of heroic figures in typical environments.

In the course of working and living together with the local poor and lower-middle peasants, the artist of the serial pictures "Liu Hu-lan" seriously studied works by Chairman Mao, thoroughly criticized "the wise of the highest class and the stupid of the lowest class" propagated by Confucius and Mencius and the idealist "theory of innate genius" advocated by Lin Piao and further saw the blood-and-flesh relationship between the growth of heroes and the revolutionary struggle of the masses. He therefore tightly grasped the incidents of decisive significance to the formation of the disposition of heroes and at the critical juncture of the struggle in the 25th picture, he vividly portrayed the scene in which the masses shielded Liu Hu-lan and Liu Hu-lan stood forth in order to protect the masses: The hero derives strength from the struggle of the masses and the revolutionary spirit of the hero has further stimulated the combat will of the masses. The hero and the masses build together a bastion of iron and conquer the enemies with overwhelming spiritual force. Such a depiction has brought out Liu Hu-lan's lofty spiritual realm as well as the blood-and-flesh relationship between the hero and the masses in the struggle and has given people profound education.

III

The valuable experiences in the creation of revolutionary model plays have charted the orientation for molding images of proletarian heroes in serial pictures. In depicting all other figures (including negative figures), the environment and atmosphere in the serial pictures, it is necessary to unswervingly give prominence to heroic figures. This is a

principle which must be observed in the creation of proletarian literature and art. The molding of figures in serial pictures is developed in the continuous plot of the story. Meanwhile, the specific moment in each picture is used to depict the spiritual outlook of the figures. The artist is the director, the actor and the art designer of the stage. Therefore, in accordance with the artistic laws unique to serial pictures, he can energetically implement the principle of creation based on "making three things prominent" and fully mobilize the various methods of artistic manifestation in serial pictures, such as the arrangement of the position of the composition, the distance in capturing the scenes, the distinction between the high and low, the big and small, the looseness or density, the thickness or thinness in outline, the use of the abstract or concrete, the contrast between brightness and darkness, between black and white and the arrangement of the forms in a twisted or straight, slanting or horizontal way. The adoption of all these artistic means must serve the molding of images of proletarian heroes and must not toy with form and work for art for art's sake or neglect the molding of the heroic images themselves.

The scene of "Fighting Into the Bandits' Den" in the serial pictures "Taking Tiger Mountain By Strategy" adopted from the revolutionary model play, has fully developed the artistic characteristics of serial pictures and enabled the negative figures to play the role of bringing out the principal heroic figure by contrast. There are altogether 18 pictures in the whole scene. The heroic figures are at all times placed in the dominant position in the pictures. The righteous overcomes the evil and dominates everything. The artist has not simply used in form the method of handling things by adding the great people to the small people, but has gone deeper step by step according to the plot of the struggle between the hero and enemies, designed various scenes which differ in distance and painstakingly rendered efforts in the molding of figures in an effort to bring out through depiction Yang Tzu-jung's wisdom and bravery in fighting hard against the stubborn bandits in the tiger's den.

For example, the 82nd picture reveals Yang Tzu-jung in the course of making use of the contradictions among the enemies. His lofty and upright posture and his attentive and alert appearance form a clearcut contrast with the unseemly sight of the bandits who are curled up on the right. Again take the 90th picture for example. When Yang Tzu-jung presents the map, he stands loftily and majestically like a mountain in the center of the picture, with his spirit surging up to the skies while the Eagle and company prostrate themselves before the hero's feet and symbolize their tragic end of destruction. The last picture in the scene boldly discards the background and the other figures and presents a close-up of Yang Tzu-jung in the course of holding a wine cup and laughing triumphantly, thus leaving a deep impression on the readers' mind.

The serial pictures under the title of "The Spark of Youth" depict the plot in which the revolutionary youth Chao Ling-hua helps Liu San-hu and have achieved better results in using the depiction of other figures to bring out the principal heroic figure. The masses are the base

for the existence of the heroes and the heroes are the models for the masses. The depiction of other positive figures is for making the image of the principal hero conspicuous by contrast. The patient help given by Chao Ling-hua to Liu San-hu, the backward youth in the acute class struggle, precisely brings out her profound proletarian feelings and high class awareness. In particular Chao Ling-hua and Liu San-hu's joint recollection of the combat process of revolution and rebellion initiated by the Red Guards in the great cultural revolution has not only revealed Liu San-hu's changed ideological foundation but also brought out Chao Ling-hua's ideological realm of ardent love for our great leader Chairman Mao and the Party. While the work simultaneously develops the two clues in which Liu San-hu launches a violent struggle against the class enemies and Chao Ling-hua leads the masses in fighting against the torrents and taking urgent steps to overcome difficulties to reach the climax, it mainly brings out Chao Ling-hua's brave struggle and his victory and uses Liu San-hu's action of raising his awareness and defeating the enemies to show the results of the help and education given to him by Chao Ling-hua and the comrades.

The depiction of the environment also plays an important role in the depiction of the image of the principal hero. The depiction of the environment in the serial picture "The Bloody Line of Defense" unfolds a vigorous scene of the socialist countryside, the bumper harvests, the straight ditches, the iron tower of high-tension wire which stands out majestically and the shade of green trees on the two sides of the highway. All these possess strong characteristics of the time and play a very good role in playing up the colossal image of Chen Hui-ch'in, the Party branch secretary who has a high awareness of class struggle and the two-line struggle. Following the development of the struggle, the depiction of every single scene and thing strives to show the internal world of the figures. For example, in the 31st picture, when Chen Hui-ch'in discovers the situation and reviews Chairman Mao's instruction on "Never forget class and class struggle," the approaching storm, the tossing willow leaves and the flowing sashes in the background express the turbulent feelings of the figures and at the same time all the more bring out the resolute revolutionary will and faith of the characters. In order to reveal the mental activities of the heroic figures, the artist has also achieved better results in depicting concrete details of the recollection of the past to show the thoughts and feelings of the heroic figures.

In depicting the mental activities of the heroic figures, the molding of the movements and expressions of the heroic images themselves has a dominant role to play. Take the 33rd picture in "The Spark of Youth" for example. Deep in the night, with pen in hand, Chao Ling-hua puts on a coat and sits up in bed to study Chairman Mao's works. He thinks of the secretary's conversation in the day time and associates his thought with the new situation of class struggle. At this time, Chairman Mao's teachings on the Party's basic line in the historical period of socialism illuminates her heart like a bright lamp. The depiction of her expression in this brief moment rightly shows the figure's mental activities.

Decades ago, Lu Hsün had on many occasions said that importance should be attached to the work of serial pictures. With profound proletarian feelings, he clearly pointed out that the artistic form of serial pictures was "read and appreciated by the people!" Today, the revolutionary serial picture workers are triumphantly forging ahead along Chairman Mao's proletarian revolutionary line in literature and art. We deeply believe that the serial pictures which represent an artistic flower greatly welcomed by the broad masses of people will blossom more beautifully and become even more resplendent and fragrant in the socialist garden of literature and art!

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CRITICISM OF LIN PIAO FOR ATTACKING CULTURAL REVOLUTION

People in East China Hsien Refute Lin Piao's Slanders Against Cultural Revolution

(NCNA-English Hofei, Jul. 26, 1974)

cadres and peasants in a mountainous east china county cited the great changes which had taken place there to criticize lin piao for following the confucian precept "restrain oneself and return to the rites" and for negating the great proletarian cultural revolution.

chinghsien county in southern anhwei was once the site of the headquarters of the new fourth army led by the communist party. the japanese invaders and the kuomintang reactionaries carried out a burn-all, kill-all and loot-all policy in attacking the county. large tracts of woods were destroyed.

under the guidance of chairman mao's revolutionary line, local people after liberation, particularly during the cultural revolution, built water control projects, improved farmland, terraced hill slopes and afforested the denuded mountains. all this has brought great changes to the county. grain output in 1973 averaged 6.1 tons per hectare, 59.8 per cent above the figure for 1965, the year before the cultural revolution began, and more than double that for the early post-liberation years. the county provided 20,180 tons of surplus grain to the state last year. total output of timber, bamboo, tea, silk cocoons and other side-line products was 88 per cent higher than the 1965 figure and double that for the early post-liberation period, while total output value of local industry was 3.6 times the 1965 figure and 6.9 times the early post-liberation figure.

recalling the tremendous changes in the county, the cadres and masses pointed out that lin piao tried to negate the cultural revolution because he wanted to push his revisionist line, restore capitalism and make the chinese people suffer again. a 64-year-old poor peasant said at a criticism meeting: "the more lin piao tried to restore capitalism, the more we would work for socialism."

in the revolutionary spirit of the national pace-setter in agriculture, the tachai production brigade, and through self-reliant efforts, the people in the county have during the cultural revolution set up 200 forestry stations with a combined area of 18,700 hectares and afforested more than 6,700 hectares of hillsides. they have built 37 small and medium-sized reservoirs which protected the area from drought and water-logging, and 33 small hydro-electric power stations to utilize local mountain water sources. all 30 people's communes in the county are now linked by motor road, and 25 communes have high-tension transmission lines. the people used their achievements to criticize the confucian notion that "everything is decided by heaven" peddled by

lin piao, and have become more confident of their strength in the fight against nature.

the people of the whole county are turning their hatred for the lin piao anti-party clique into a motive force for transforming nature. since the movement to criticize lin piao and confucius started early this year, the county has planted 4,466 hectares to trees, opened 24 hectares of tea gardens and removed more than four million cubic metres of stone and earth work in building new water conservancy projects. the commune peasants have just reaped a bumper harvest this summer, and are expecting a better early rice harvest than ever before. the workers on the industrial front have overfulfilled the state production target for the first six months of this year.

during the current movement to criticize lin piao and confucius, the cadres at all levels have joined local peasants in grasping revolution and promoting production and are resolved to lead them in building up this mountain area. in the past six months, the party secretary of the county visited 28 people's communes to solicit people's opinions and to work out plans for building up the area quickly. leading cadres in charge of industry went to production brigades and teams frequently to learn what they need so that industrial production would serve agriculture still better. a commune party committee left only one member behind to look after the daily routine work while the rest went to work in production brigades. and quite a few committee members have spent more than two months working in the fields since the beginning of this year.

TREATMENT OF SEVERE BURNS

Young Woman Worker Recovers from Severe Burns

(NCNA-English Peking, Jul. 25, 1974)

in an accident more than five years ago, young woman worker wang shih-fen suffered severe burns all over her body. thanks to the concern of the party and the people, meticulous treatment by medical workers, and her unparalleled will power, she can now stand and walk by herself and has learned to write with her artificial left hand.

this is a wonder in medical history and an achievement in the great proletarian cultural revolution.

a worker at the peking fireworks plant, wang shih-fen was caught by a raging fire on november 1, 1968 when she and another worker were testing an oil hydraulic press for making fireworks after an overhaul. sparks from the machine had kindled chemicals near by. wang shih-fen was knocked to the ground by the explosion and enveloped in flames. knowing that she was going to die, she shouted as many revolutionary heroes did before their death: "long live chairman mao exclamation" by the time her fellow workers rushed into the flaming workshop, wang shih-fen was no longer recognizable, her entire body a mass of charred flesh. asked to identify herself, wang answered by urging them to save her workmate.

when taken to the no. 1 hospital attached to the peking medical college, she was close to death. she had become unconscious and her heartbeat was almost imperceptible. it was impossible to take her temperature or blood pressure. of the burns which covered 98 per cent of her body, 88 per cent were third degree burns that penetrated all layers of the skin, subcutaneous tissue, muscles and bones. the entire hospital promptly went into action to save wang shih-fen's life. specialists from other hospitals came to lend a hand. workers and peasants, who heard of the accident, rushed to the hospital to donate blood and skin. a worker who had recently been treated for burns pleaded: "give her my blood; it has the anti-body she needs." an old peasant, whose wife had just died in the hospital, said to the doctor: "use my wife's skin as grafts for wang shih-fen." rolling up his sleeves, he added: "and mine too." workers of the no. 4 pharmaceutical plant in shanghai worked extra hours to prepare supplies of a new anti-biotic.

after seven days and nights of constant care, wang shih-fen was brought through the critical stages of shock and lung edema. the doctors then began removing the scabs that covered her body -- a crucial stage in the emergency treatment.

the scabs covering wang shih-fen's body were a potential breeding ground for bacteria. if the wounds under the scabs were infected, the chances were that the patient would die of septicemia. to overcome this, excision of the scabs and extensive skin grafting must be done, treatment which causes a great loss of energy on the part of the patient.

wang shih-fen was in a very weak state after the first major operation. her body had to be immobilized in one position which brought extreme pain and fatigue. the doctors were not sure that she could stand this, but hour after hour wang shih-fen fought on.

thanks to wang shih-fen's good cooperation, the first skin graft "took". then the second, third and fourth major operations were performed.

the wounds all over her body had to be dressed every day. since the liver and kidney functions had been damaged it was

not possible to change the dressings under anaesthesia. the gauze stuck to the wounds and when removed caused bleeding and acute pain. changing the dressings took five to six hours. firm revolutionary will helped wang shih-fen to withstand the ordeal.

wang shih-fen cooperated with the medical workers very well. she went through seven crises and was finally saved from death after more than 50 days of continuous effort.

when there was a slight turn for the better wang shih-fen asked a doctor if there was any new instruction of chairman mao's which had been made public since she had entered hospital. the doctor told her that the day after her accident, on november 2, 1968, the "people's daily" had carried the communique of the twelfth plenary session of the eighth central committee of the chinese communist party which included a teaching from chairman mao: "the current great proletarian cultural revolution is absolutely necessary and most timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism."

these words of chairman mao's gave wang shih-fen great encouragement and cast a new light on events. the great proletarian cultural revolution had destroyed the bourgeois headquarters headed by the renegade liu shao-chi and given a telling blow to class enemies at home and abroad; as a result, the socialist motherland under the dictatorship of the proletariat became more prosperous. she was filled with elation. shortly afterwards wang shih-fen applied to the factory party organization for admission into the party. she wrote: "it is chairman mao and mao tsetung thought that gave me a new lease of life. i'll dedicate my life to the party and do my utmost for the revolution."

with the help of the factory party organization and the hospital leadership, wang shih-fen translated her pledge into action.

since her upper limbs had been seriously injured, her right arm and left hand had to be amputated. at the time her eyelids were sewn up and she was not aware of the amputations. she felt as if she still had the limb and hand. not knowing how she would react, the doctors hesitated to tell her the truth. later one doctor asked her: "little wang, your right arm and left hand were burnt so severely that in order to give your whole body a chance to heal they should be amputated. what do you think?" wang shih-fen kept silent for a while and said: "let me think it over."

wang shih-fen reminded herself of chairman mao's teaching "wherever there is struggle there is sacrifice". she later recounted how she had said to herself: "countless revolutionary martyrs have laid down their lives for the revolution. why can't i give up an arm and two hands for the revolution? of course there will be difficulties. but, will the chinese cower at difficulties when they are not even afraid of death? no."

one morning soon after, wang shih-fen calmly said to the doctor: "doctor, if the amputation is necessary, please go ahead with it exclamation i don't mind losing an arm and my hands. i still have eyes and mouth and can study chairman mao's works and propagate mao tsetung thought. so long as my heart beats i'll continue to follow chairman mao in making revolution exclamation" the doctor hid his emotion. "little wang, you are splendid exclamation" he said.

december 10, 1969 is a day wang shih-fen will never forget. on that day she had the honour of being admitted into the communist party. tears welled up in her eyes when she learned that the party organization had approved her application.

she took the oath in the hospital ward. looking up at a portrait of the great leader chairman mao, she pledged: "i will act resolutely according to the party's great programme and fight courageously for the complete overthrow of the bourgeoisie and other exploiting classes, the replacement of the dictatorship of the bourgeoisie by the dictatorship of the proletariat, the triumph of socialism over capitalism and the realization of communism."

in the spring of 1970 she began a course of strenuous remedial exercises, re-learning to stand up and walk.

because the burns had been so extensive and she had to be in bed for so long, her muscles had suffered from contracture; her leg joints were stiff and the circulation in her legs was poor. to help her stand, the medical workers tipped her bed up by degrees so that her legs would gradually be able to take the weight of her body.

when on the first day the bed was raised 20 degrees, her breathing became difficult and her heartbeat increased to 160 per minute. her legs swelled. but despite the pain, she gritted her teeth and stuck at it for four hours.

wang shih-fen fought the difficulties like a communist. "i can surely make it," she said to herself. she read chairman mao's quotation "i am for the slogan 'fear neither hardship nor death'" to give herself added strength.

in june 1970, the bed was raised to 90 degrees so she could stand by leaning against it.

in july, she could stand by herself.

in august, she walked the first step exclamation

wang shih-fen threw herself zealously into the movement to criticize lin piao and rectify the style of work. she attended criticism meetings held in the hospital and took part in denouncing the heinous crimes of the lin piao anti-party clique in betraying the party and the country.

wang shih-fen said: "so many workers in the vicious old society were fired from their jobs by the capitalists when they were injured, became disabled or fell ill. but in our socialist new china, the party has expended so much effort to save an ordinary woman worker like me. take blood transfusions alone. more than four times my body's blood supply was transfused into me. without the party, without the dictatorship of the proletariat, without the socialist system, one hundred wang shih-fens would have died.

to improve her ability to distinguish between genuine and sham marxism, wang shih-fen assiduously studied works by marx, engels, lenin and stalin and chairman mao.

unable to turn the pages of the books, handless wang shih-fen asked the nurses to read to her. later on, she used the stump of her left arm to practise turning over the pages, sometimes for so long that the skin on the stump bled. she endured the pain and continued practising.

as her eyelids were still sewn up, she could only read through very small slits. prolonged reading made her eyes run with tears. she asked nurses to wipe the tears and continued reading.

she practised writing with her artificial left hand. at first what she wrote looked like a scrawl. unruffled, she practised again and again until her left stump that was connected with the artificial hand bled.

with the help of her comrades in hospital, wang shih-fen read the "manifesto of the communist party", "critique of the gotha programme", "the state and revolution", "on practice", "on contradiction" and other works by marx, engels, lenin and stalin and chairman mao. she wrote many notes and critical articles. all this helped her to gain a better understanding of revolutionary theory and raise her consciousness in the struggle between the two lines.

wang shih-fen attended the sixth peking congress of the chinese communist youth league and was elected a member of the sixth peking municipal committee of the communist youth league in march 1973.

she was discharged from hospital last august. many young people called on her and many factories and schools invited her to give talks on what she had gained in the study of the documents of the tenth party congress.

since the beginning of the movement to criticize lin piao and confucius she has studied instructions from the party central committee and chairman mao, read material on how lin piao peddled the doctrines of confucius and mencius, and came to see more clearly the ultra-right essence of lin piao's revisionist line. citing her own experience, she wrote articles to repudiate lin piao's criminal attempt to restore capitalism through the use of the confucian precept "restrain oneself and return to the rites".

RUSTICATION OF EDUCATED YOUTH

Educated Youth in South China Hsien Carry Out Scientific Experiments

(NCNA-English Kwangchow, Jul. 25, 1974)

educated youth in the rural areas of szuhui county in south china's kwangtung province have achieved good results in scientific experiments.

more than 7,000 educated young people from kwangchow and other cities of the province have settled in the countryside of szuhui since 1969. many others have returned there after graduating from city schools. to bring their initiative into full play, party committees at various levels have run technical classes for them and trained many of them as agro-technicians, electricians, veterinarians and skilled water control or weather observation workers. three thousand of them have joined scientific experimental groups in people's communes, production brigades or teams or state farms. together with local poor and lower-middle peasants, they engage in seed selection, improvement of farming methods, pest control, water conservancy and prevention and treatment of animal diseases.

with the help of poor and lower-middle peasants, nine young people of tasha commune successfully produced borer killing bacillus, a highly efficient and poisonless bacterial insecticide, after 37 tests in the spirit of self-reliance and hard work. later they worked out a series of measures to ensure workshop production of the new insecticide. more than 15 tons of it have been made in the past two years. it is effective in killing and preventing yellow rice borers, rice grassleaf rollers, rice-plant skippers and army worms. the commune had a 30 per cent increase in output on its experimental plots last year.

young people of the yitien brigade in chingtang commune made 112.5 tons of liquid ammonia by local methods in 1972. that year the brigade reaped 20 per cent more grain over the previous year by applying liquid ammonia with farmyard manure, which helped improve the low-yield land usually watered by cold mountain streams. in 1973 more liquid ammonia was turned out and grain output continued to rise.

szuhui county is one of the major tangerine producers in kwangtung province, but its output was unstable before. chen shu-sheng, an educated youth of wantung production brigade of huangtien commune, made a systematic investigation of this problem. he and the old peasants

in the brigade scientific research group made repeated experiments and finally succeeded in increasing tangerine output. the brigade now gathers 600 tons of tangerines a year as against 350 to 450 tons before 1969. the experience has been popularized throughout the county.

SUGAR REFINING INDUSTRY

South China Region Expands Sugar Refining Industry

(NCNA-English Nanning, Jul. 25, 1974)

south china's kwangsi chuang autonomous region has developed its sugar refining industry rapidly in the great proletarian cultural revolution. now it has 53 sugar refineries, whose total output in 1973 was more than three times that of 1965, the year before the cultural revolution began. the region has been supplying large quantities of sugar annually to other parts of the country over the last few years.

the current movement to criticize lin piao and confucius has given fresh impetus to the development of the sugar refining industry, and sugar output in the 1973-1974 refining season was 28 per cent higher than last season's.

subtropical kwangsi is one of china's major sugar producers. under the rule of the kuomintang reactionaries before liberation, however, the autonomous region had only one small sugar refinery with a capacity of handling 30 tons of sugar-cane a day, using wood cane-presses and stone-rollers.

many new sugar refineries were set up after liberation, but growth of the industry was hampered by the lack of raw material because sugar-cane production suffered from the effect of liu shao-chi's revisionist line.

party committees at all levels in the autonomous region criticized the revisionist line in the cultural revolution and carried out the general policy of "taking agriculture as the foundation and industry as the leading factor" in developing the national economy. they correctly handled the relations between agriculture and light industry and encouraged the growing of more sugar-cane, thus promoting the expansion of the sugar refining industry.

since some of the sugar-cane growing communes and brigades are located in arid hilly areas, local party committees and sugar refineries helped them build water conservancy projects. workers from the refineries organized themselves into aid-agriculture teams to visit communes and brigades regularly and help them install and repair farm machines. some sugar refineries also assisted them in breeding good strains or making experiments on planting sugar-cane in the autumn-winter season. the support from the working class inspired the commune members to grow sugar-cane with greater enthusiasm. the cane acreage of the autonomous region in 1973 was more than double that in 1965.

kwangsi has implemented the principle of simultaneously developing small, medium and big enterprises in expanding its sugar refining industry. it has built modern refineries in major sugar-cane growing areas, while people's communes elsewhere have developed small sugar-presses by relying on their collective strength. there are now more than 3,800 small sugar refineries run by communes or production brigades in the region. their combined output accounts for twenty per cent of the region's total.

various sugar refineries have also used cane residue to make fibre, paper, alcohol and other products.

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* FOREIGN RELATIONS *
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CHINA AND BELGIUM

Yao Wen-yuan Meets and Fetes Delegation of Marxist-Leninist Communist Party of Belgium

(NCNA-English Peking, Jul. 25, 1974)

yao wen-yuan, member of the political bureau of the central committee of the chinese communist party, met and had a cordial and friendly conversation here this afternoon with all members of the delegation of the marxist-leninist communist party of belgium led by fernand lefebvre, first secretary of the central committee of the marxist-leninist communist party of belgium.

comrade yao wen-yuan gave a dinner after the meeting in honour of fernand lefebvre and other belgian comrades.

present at the meeting and dinner were keng piao, member of the c.p.c. central committee and head of the international liaison department of the c.p.c. central committee, and feng hsuan, member of the c.p.c. central committee and deputy head of the international liaison department.

CHINA AND IRAQ

Chinese Government Delegation Back from Iraq

(NCNA-English Peking, Jul. 25, 1974)

ho ying, leader of the government delegation of the people's republic of china and vice-foreign minister, and lin ai-li, member of the delegation and deputy director of the west asian and north african affairs department of the foreign ministry, returned here by air today after attending the national day celebrations in iraq.

they were met at the airport by foreign minister chi peng-fei, vice-foreign minister chiao kuan-hua, and iraqi ambassador to china falih a.r. al-samarrai.

CHINA AND JAPAN

Japanese Minister of Post and Telecommunications Receives Chinese Tennis Delegation

(NCNA-English Tokyo, Jul. 25, 1974)

ken harada, japanese minister of post and telecommunications, today received all the members of the chinese tennis delegation with wang heng-nien as its head and mei fu-chi as deputy head and had a friendly conversation with them.

the japanese minister is vice-chairman of the japan tennis association. he expressed the hope that the friendship between the sportsmen of the two countries will be promoted and the understanding between them deepened through the exchange of tennis delegations.

present on the occasion were kyuhei muraoka, standing director of the japan-china cultural exchange association and li lien-ching, councillor of the chinese embassy here.

Shanghai Friendship Delegation Winds Up Visit to Yokohama

(NCNA-English Tokyo, Jul. 26, 1974)

the shanghai friendship delegation with feng kuo-chu as leader and chen a-ta and lu mei-ying as deputy leaders wound up its visit to yokohama and left for osaka by train today.

during its stay in yokohama, the delegation toured factories, villages, schools, hospitals and harbours and had discussions with students, women, and people in the cultural, education, public health, harbour and transport circles.

they were warmly welcomed by local citizens and patriotic chinese residents.

yokohama mayor ichio asukada and the municipal association of chinese residents gave banquets in honour of the delegation.

the delegation gave a farewell party yesterday evening. about 400 japanese friends from yokohama and tokyo and patriotic chinese residents were present.

in his speech at the party feng kuo-chu said that during their stay in yokohama the members of the delegation were very glad to meet their old friends who had worked for

japan-china friendship for a long time and to make many new friends. through the visit, he said, they deeply felt that friendship between the chinese and japanese people was of long standing and indestructible. "we firmly believe," he stressed, "that the people of shanghai and yokohama will unite more closely to promote china-japan friendship."

mayor asukada said in his speech that "we visited shanghai last year and today we welcome the shanghai friendship delegation. we believe that the exchange of visits has increasingly solidified the foundation of official friendly ties between yokohama and shanghai." continuous efforts will be made to consolidate and develop the contacts and cooperation between the two cities and enhance friendship and understanding between their peoples, asukada added.

the party proceeded in a warm and friendly atmosphere.

CHINA AND NIGER

Shanghai Banquet in Honor of Niger Vice President

(NCNA-English Shanghai, Jul. 25, 1974)

the shanghai municipal revolutionary committee gave a banquet here this evening in honour of major sani souna sido, vice-president of the supreme military council of niger, and the government delegation of the republic of niger he is leading.

attending the banquet were ma tien-shui and wu chan-kuei, vice-chairmen of the municipal revolutionary committee, and leading members of other departments concerned. also present was li ke, vice-minister of economic relations with foreign countries, who is accompanying the distinguished niger guests on their visit to shanghai.

the banquet proceeded in a friendly atmosphere.

in his toast, ma tien-shui said: the shanghai people are elated to note that the niger people, under the leadership of the head of state lieutenant-colonel seyni kountche, are working untiringly to defend national independence and state sovereignty, develop the national economy and defeat the drought at home. we wish the niger government and people constant new victories on the road of advance.

while the distinguished niger guests are in china, china and niger officially announced establishment of diplomatic relations, demonstrating that the relations between our two

countries have entered a new stage. we warmly hail this occasion, he added.

in his toast, vice-president sido thanked the shanghai people for the warm reception accorded the delegation. he said: our visit to great china has enabled us to see how a people with determination can achieve anything and see a people who work by self-reliance.

he continued: i am convinced that the visit will help strengthen the friendship and mutual respect between the people of niger and china. he said that when he returns home he will convey to the niger people the friendly feelings of the chinese people for them.

vice-president sido and other distinguished niger guests today visited the shanghai industrial exhibition and a cotton mill, and had a panoramic view of shanghai on the roof garden of the shanghai mansion.

Niger Government Delegation Visits Shanghai

(NCNA-English Shanghai, Jul. 26, 1974)

vice-president major sani souna sido and the government delegation of the republic of niger he is leading visited shanghai today in the company of vice-chairmen of the shanghai municipal revolutionary committee ma tien-shui and wu chan-kuei.

the distinguished niger guests were given a warm welcome by commune members of the malu people's commune this morning. following the example of tachai production brigade, national pace-setter in agriculture, the commune has built a number of water conservancy projects, levelled farmland and stepped up farm mechanization in the spirit of self-reliance and hard struggle. the commune has reaped bumper harvests for 12 years running. its per-hectare grain yield in 1973 came to 13.5 tons, three times the figure before the people's commune was founded.

vice-president sido and other distinguished niger guests made a round of some paddy and cotton fields accompanied by chairman of the commune revolutionary committee li ching-tao. the early rice paddy on the eve of harvesting looked like a sea of golden leaves and the cotton plants were growing sturdily. commune members working in the fields waved to the distinguished niger guests.

the guests later visited the commune's stock-breeding farm, farm machinery factory, scientifical experiment laboratory and clinic.

the guests called at two homes of commune members. at the home of peasant woman ku hsiu-chen, the guests and hosts sat around a table and talked cordially. ku hsiu-chen told vice-president sido how her family had improved its life since liberation thanks to the leadership of the chinese communist party and chairman mao, and the superiority of the people's commune. vice-president sido gladly posed for photographs with the hosts. upon his departure from the commune, vice-president sido said: "we are very glad to be here. the road you are taking is a fine one." li ching-tao said: "the visit you distinguished guests paid us is a great encouragement to us. we will do still better in running our people's commune."

vice-president sido and other niger guests went to a neighbourhood in the afternoon. there, they visited a brick factory which was started by a number of housewives by making use of locally available resources. the factory has contributed its share to the construction of socialism in the past few years. after he watched the process of making bricks, vice-president praised the housewives for their spirit of hard struggle and wished them greater achievements.

also accompanying the distinguished guests on their visit was li ke, vice-minister of economic relations with foreign countries.

CHINA AND PAKISTAN

Pakistan Government Trade Mission Arrives in Peking

(NCNA-English Peking, Jul. 25, 1974)

a pakistan government trade mission led by ejaz ahmad naik, secretary of the ministry of commerce, arrived here by air this evening for a friendly visit to china.

the mission was greeted at the airport by chen chieh, vice-minister of foreign trade, and hsi yeh-sheng, a departmental director of the ministry.

also present were e.h. farooqi, first secretary (commercial) of the pakistan embassy here, and other embassy officials.

Pakistan Men's Volleyball Team Leaves Peking for Home

(NCNA-English Peking, Jul. 26, 1974)

the pakistan men's volleyball team with abdul khaliq khan as its leader and nazar farid maneka as its deputy leader wound up its friendly visit to china and left here for home by air this afternoon.

during its stay in china, the pakistan men's volleyball team toured peking, tientsin, shenyang and sian, played friendly matches and had joint practices at these places with their chinese counterparts, further deepening the unity and friendship between the chinese and pakistan peoples and sportsmen.

CHINA AND TOGO

Togolese Football Selection Leaves Peking for Home

(NCNA-English Peking, Jul. 25, 1974)

the togolese football selection led by nambou yao left here for home by air today after a friendly visit to china.

during its stay in china, the selection visited peking, shanghai, shenyang and talien, and played friendly matches with chinese football players, thus further strengthening the unity and friendship between the chinese and togolese peoples and sportsmen.

CHINA AND VIETNAM

Chinese Swimming Team Leaves Hanoi for Home

(NCNA-English Hanoi, Jul. 25, 1974)

the chinese swimming team headed by huang ching-kuang and lu su left here for home by air today after concluding its friendship visit to the democratic republic of viet nam.

they were seen off at the airport by the vietnamese leading members concerned, swimmers and coaches.

during its stay in hanoi, the chinese swimming team called on the general department of physical culture and sports of viet nam and the hanoi administrative committee, and visited the museum of the viet nam revolution, the site of kham thien street and the bach mai hospital bombed to ruins by u.s. imperialist planes in 1972. they also laid wreaths on the monument to the victims there.

earlier, the general department of physical culture and sports of viet nam and the chinese embassy in the d.r.v.n. had held receptions in honour of the chinese swimming team.

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* NATIONAL *
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CRITICISM OF LIN PIAO AND CONFUCIUS AND DEVELOPMENT OF PRODUCTION

The Movement To Criticize Lin Piao and Confucius Gives Impetus to the Development of Production

by

YU Fan (余 凡)

(Peking Jen-min Jih-pao, July 24, 1974)

Under the leadership of the Party Central Committee headed by Chairman Mao, the movement to criticize Lin Piao and Confucius is developing in a penetrating, widespread and sustained manner. The revolution has given impetus to production, and the situation is very favorable on various fronts. In Peking municipality, as in other parts of the country, the broad masses of workers, peasants and soldiers and revolutionary cadres are full of revolutionary fervor. Through seriously studying works by Marx and Lenin and Chairman Mao's writings, vigorously criticizing Lin Piao's counter-revolutionary revisionist line and the reactionary doctrines of Confucius and Mencius and seriously implementing the guideline of "grasping revolution and promoting production and other work and preparedness against war," new achievements have been scored in revolution and production. With industrial output rising from month to month, in the first half of this year, industrial output has registered an increase of 10.3 percent compared with the corresponding period last year. Lifting high the banner of "learning from Tachai in agriculture," the broad masses of commune members in suburban and rural areas have beaten the serious drought to win a bumper summer grain harvest, with the total summer crop output over 20 percent higher than that in 1973, the peak year in history. A new atmosphere has also emerged on the financial and trade, cultural and education, health and other fronts.

"The correctness or incorrectness of the ideological and political line decides everything." Chairman Mao has formulated for our Party a basic line for the whole historical period of socialism. Unswerving implementation of the Party's basic line at all times can insure China's triumphant advance along the socialist road and bring about vigorous development in revolution and production. The bourgeois careerist and conspirator Lin Piao pushed a counter-revolutionary revisionist line and vigorously publicized the doctrines of Confucius and Mencius. His vicious aim was prompted by a vain attempt to usurp leadership in the Party and seize power, alter the Party's basic line, subvert the dictatorship of the proletariat and restore capitalism. The criticism of Lin Piao and Confucius is a political and ideological struggle to enable Marxism to triumph over revisionism and the proletariat to triumph over the bourgeoisie in the superstructure. The movement to criticize Lin Piao and Confucius has considerably raised consciousness of the broad masses of cadres and the people in class struggle and the two-line struggle and further aroused their socialist activism, and given an effective impetus to the rapid development of social production.

Lin Piao propagated the doctrines of Confucius and Mencius and looked up Confucius' tattered banner of "subduing one's self and returning to propriety" as the most precious treasure for use as his reactionary program in a vain attempt to restore capitalism. In the movement to criticize Lin Piao and Confucius, the broad masses of cadres and people have carried forward the proletarian spirit of thoroughgoing revolution and, with great proletarian indignation, vigorously criticized Lin Piao's reactionary program for "subduing one's self and returning to propriety." Everyone has associated the bitter experience of the laboring people in the old society with a scathing denunciation of Lin Piao and company's counter-revolutionary crime in seeking restoration and retrogression.

In the process of criticizing "subduing one's self and returning to propriety," the broad masses of cadres and people also re-studied Chairman Mao's series of important directives on the great proletarian cultural revolution and used in association with reality the rich fruits of revolution and construction since the great cultural revolution to effectively refute the crimes of Lin Piao and company in attacking the great cultural revolution and negating socialist new things. With deep understanding, everyone said that the law of class struggle told us that after each great revolutionary movement there always followed by struggle between restoration and counter-restoration, retrogression and counter-retrogression. This was because all toppled reactionary classes were never reconciled to their failure and always looked for an opportunity to counter-attack and settle accounts in the reverse in a vain attempt to restore their lost "paradise." Lin Piao and company leaped forth to maliciously attack the great proletarian cultural revolution and the socialist new things and painted a dark picture about the excellent situation since the great proletarian cultural revolution. Their vicious aim was to realize their reactionary plot for "subduing one's self and returning to propriety."

Following the gradual deepening of the movement to criticize Lin Piao and Confucius, the cadres and the masses of many units freed their minds of restrictive ideas, emancipated themselves ideologically and assiduously applied Marxism-Leninism-Mao Tse-tung's thought in studying the history of struggle between Confucianism and Legalism, the whole history of class struggle and some Legalist works and criticizing the reactionary thinking of the Confucian school, this giving impetus to the development of the movement to criticize Lin Piao and Confucius in a penetrating, widespread and sustained manner. In the movement, the worker-peasant-soldier masses fully displayed the revolutionary pioneering spirit and the revolutionary bearing of carrying all before them, thus demonstrating their great role as the main force.

Through study and criticism, everyone further came to see clearly the ultra-right essence of Lin Piao's counter-revolutionary revisionist line and the reactionary essence of the doctrines of Confucius and Mencius. The more criticism they made the more they hated the Lin Piao anti-Party clique and the doctrines of Confucius and Mencius and the more they loved socialism. Everyone firmly declared that as Lin Piao wanted restoration, we should resolutely oppose restoration and could in no way let the tragic show of the old society be restaged. Lin Piao vainly attempted to alter the Party's basic line, we should resolutely defend the Party's basic line. We should go all out and take practical action in grasping revolution and promoting production to safeguard the red socialist regime.

Marx pointed out, "A most powerful productive force is the revolutionary class itself." After the broad laboring masses of workers and peasants further raised their political and ideological consciousness, they radiated great enthusiasm for socialism and there was rapid development in production. Under the leadership of the factory Party committee, the workers and cadres of the iron-smelting plant of the Capital Iron and Steel Company whipped up thrice an upsurge in criticizing "subduing one's self and returning to propriety" and raised their consciousness in tackling major issues. They further distinguished right and wrong in line, worked as a team in production, fought hard amidst difficulties, fulfilled the plan for the first half year ahead of schedule and created the highest level for the corresponding period in history. The broad masses of people's commune members in the suburbs of P'ingku hsien took the criticism of Lin Piao and Confucius as a motive force in whipping up revolutionary enthusiasm, and a double bumper harvest was achieved in revolution and production. In 1973, the average per-mow grain output in the whole hsien exceeded the "Yangtze River" level and registered an increase of over 50 percent compared with 1965, thus becoming the first hsien in the whole municipality to "go beyond the Yangtze River." After the beginning of spring this year, this hsien vigorously built farmland irrigation facilities, energetically grasped spring plowing and sowing and field management, overcame the severe drought and brought in another summer grain bumper harvest.

In the movement to criticize Lin Piao and Confucius, the broad masses of cadres and people repeatedly studied Chairman Mao's teaching, "The people, and the people alone, are the motive force in the making of world

history," and criticized the "theory of innate genius" "born with knowledge" energetically advocated by Lin Piao. Everyone deeply pointed out that the reactionary "theory of innate genius" publicized by Lin Piao and company was entirely one and the same thing as such reactionary fallacies of Confucius and Mencius as "the highest are wise and the lowest are stupid," "those who labor with their minds govern others; those who labor with their strength are governed by others," a great slander against the laboring people and a vain attempt to make the laboring people submissively submit to their restoration of capitalism.

Do the slaves or the heroes make history? This is a watershed between Marxism and revisionism, between the materialist conception of history and the idealist conception of history. Marxists are always of the view that both material wealth and spiritual wealth in society are created by the laboring people. The "Internationale" aptly says, "Who are the makers of the world of mankind? They are our laboring masses." All reactionary classes and their representative figures are placed in a class position diametrically opposed to the laboring people and have all along regarded the laboring people as "the stupid of the lowest class" and "the mob" and looked upon themsleves as "the wise of the highest class" and "sages." That Lin Piao advocated this reactionary fallacy and was hostile toward the laboring people fully showed that he was a representative figure of the exploiting classes.

In the process of criticizing Lin Piao and Confucius, everyone has summed up the historical experience of two-line struggle in association with reality and come to further understand that the mass line is the fundamental line in all Party work. One fundamental experience of our socialist construction in over 20 years is to rely on the masses and launch the mass movement in a big way. To trust or not the masses, to rely on the masses or not--this is a question of the line and is also a question of world outlook. Only by eliminating the influence of such reactionary fallacies as the "theory of innate genius," "the wise of the highest class and the stupid of the lowest class," etc., and embracing the materialist conception of history can we really trust and rely on the masses and use proletarian politics to bring into play the enthusiasm of the masses for socialism.

After the criticism of Lin Piao and Confucius, the cadres have seen more clearly the strength of the masses and the masses have seen even more clearly their own strength. The old cadres have further improved their leadership style and the new cadres have been further trained and tempered. The relationship between the cadres and the masses is drawn closer and the revolutionary unity is strengthened. All work in concert to vigorously grasp revolution and energetically promote production.

Because reforms were carried out and production organization was adjusted in the workshops of the Peking Municipal Semi-Conductor Appliances No. 2 Plant, the leadership of the plant at first thought that it was difficult to fulfill the production plan for the first quarter of this

year. Without discussing things with the masses, it requested the higher level to pare down the planned target. The masses said in criticism that this was a manifestation of placing no faith in and no reliance on the masses. The Party committee of the plant accepted mass criticism and joined the masses in vigorously criticizing the reactionary fallacy, "the wise of the highest class and the stupid of the lowest class." The cadres went deep into the midst of the forefront of production to learn from the masses. The working masses went all out and devised ways and means. As a result, there was not only no reduction in production, but on the contrary, the production plan for the first quarter was fulfilled ahead of schedule. The leadership and the masses of this factory learned a profound lesson in line from this incident and further saw the infinite might of the criticism of Lin Piao and Confucius.

The establishment of the socialist system in China has fundamentally wiped out the class origin of the laboring women as the oppressed and the exploited and enabled the broad masses of laboring women to emancipate themselves politically, economically and culturally. But the pernicious influence of the "superiority of men and inferiority of women" is still far from being eliminated. In the movement to criticize Lin Piao and Confucius, the broad masses of laboring women of Peking municipality have seriously studied Chairman Mao's teaching, "Times have changed, and today men and women are equal. Whatever men comrades can accomplish, women comrades can do too." They join the broad revolutionary masses in vigorously criticizing Lin Piao and Confucius' reactionary fallacies slandering women. Their spiritual outlook had undergone a tremendous change. They have fully played the role of "propping up half of the sky" and become an indispensable great force in the three great revolutionary movements.

The broad masses of cadres and people have also exposed and criticized the criminal acts of national betrayal committed by the Lin Piao anti-Party clique through capitulating to social-imperialism willingly becoming the son-emperor of Soviet revisionism in order to usurp Party leadership, seize power, and restore capitalism. They have also vigorously criticized the revisionist enterprise-building line and vigorously criticized the "slavish comprador philosophy," the "doctrine of trailing behind at a snail's pace" and other trash for worshipping foreign things and fawning on foreigners. Everyone angrily pointed out that Lin Piao's world attempt to capitulate to Soviet revisionism and seek the "nuclear protective umbrella" of Soviet revisionism was aimed at turning our country into a social imperialist colony and letting imperialism ride roughshod once again in our land. The Chinese people would never acquiesce to this. To promote the worship of Confucius and the reading of the classics on the one hand and to betray the country in exchange for light position--this was the characteristic of the big landlord class and big bourgeois class ruling the old China. Lin Piao's crime in vigorously peddling the doctrines of Confucius and Mencius and betraying the country fully showed him as an agent of the big landlord class and big bourgeois class.

Everyone reviewed Chairman Mao's teaching "We of the Chinese nation have the spirit of fighting the enemy to the last drop of our blood, the determination to recover our lost territory on the basis of self-reliance and the ability to stand on our own feet in the family of nations," and reviewed the great achievements scored by China through implementing the guideline, "Maintain independence and keep the initiative in our own hands and rely on our own efforts." Everyone came to understand more deeply that in our socialist construction, we can only, as Chairman Mao teaches, rest our feet on the basis of our own strength, maintain independence and keep the initiative in our own hands and rely on our own efforts and "shatter foreign conventions and follow our own road of industrial development." The workers said loftily, "The Chinese working class armed with Marxism-Leninism-Mao Tse-tung's thought have the ambition and ability to get hold of what the foreign countries have as well as what they have not. We will never beg from others, but should make a bigger contribution to mankind." Spurred by the criticism of Lin Piao and Confucius, the broad revolutionary masses have freed their minds of restrictive ideas and emancipated themselves ideologically. Under the leadership of the Party, they have energetically formed technical reform squads based on the "three-in-one combination" of workers, leading cadres and technicians, displayed ebullient enthusiasm for work, vigorously cracked technical hard nuts and whipped up a wave of enthusiasm for technical innovation.

In the movement to criticize Lin Piao and Confucius, through criticizing the counter-revolutionary revisionist line and the reactionary doctrines of Confucius and Mencius, the broad masses of cadres and people have received profound education in ideology and political line, and have greatly raised their ideological consciousness and changed their spiritual outlook. They resolutely stand for socialist revolution and progress and are opposed to capitalist restoration and retrogression. In this way, Chairman Mao's proletarian revolutionary line is better implemented, the "Constitution of Anshan Steel" is more firmly implemented, and the mass movement to "learn from Tach'ing in industry and learn from Tachai in agriculture" is more penetratingly developed. The whole economic front is heading for increasing prosperity.

The profound revolution to criticize Lin Piao and Confucius presently underway in the realm of the superstructure will have the Party's basic line more deeply imprinted on people's minds. The proletarian dictatorship will be further consolidated and Marxism-Leninism-Mao Tse-tung's thought will further occupy the realm of the superstructure. The profound revolution in the realm of the superstructure will surely stimulate the further improvement and consolidation of the socialist economic base and stimulate the forward development of socialist production.

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"MAY 7" CADRE SCHOOLS

Build Up the Ranks of Theorists in "May 7" Cadre Schools in the Struggle To Criticize Lin Piao and Confucius

by

the CCP Committee of the Lanchou Municipal "May 7" Cadre School

(Peking Jen-min Jih-pao, July 5, 1974)

In the movement to criticize Lin Piao and rectify the style of work, and in the movement to criticize Lin Piao and Confucius, we of the Lanchow Municipal "May 7" Cadre School have gradually built up a contingent of theorists formed by a combination of full-time and part-time workers. This contingent of theorists that has grown up in the midst of struggles firmly adheres to the revolutionary style of linking up theory with reality, follows the road of integration with the workers and peasants, and takes root in the masses. It has played the role of the mainstay in the criticism of Lin Piao and Confucius and the study of theories in the cadre school, and is warmly welcomed by the students.

A Long-Term Plan To Oppose and Prevent Revisionism

Is it necessary for a "May 7" cadre school to bring up a contingent of theorists? How should a contingent of theorists who are capable of taking up cultural and manual work and who are both red and expert be trained? Our understanding on this question was not been deep enough in the past. Following the uninterrupted penetration in the movement to criticize Lin Piao and rectify the style of work and especially under the situation of the victorious development of the movement to criticize Lin Piao and Confucius, the demand of the broad students for studying the theories of revolution has become stronger and stronger. We deeply feel that simply depending on the presently available forces for coaching theories and standard of theoretical tutorship has become far from adequate to meet the need for the development of the situation in criticizing Lin Piao and Confucius. If we want to carry through to the end the political struggle and ideological struggle to criticize Lin Piao and Confucius in the realm of the superstructure to enable Marxism to triumph over revisionism and the proletariat to triumph over the bourgeoisie, we not only need to constantly heighten the quality of the instructors of theories in the revolutionary struggle, but also bring up a group of part-time instructors of theories in the course of training the students by rotation. Only with a contingent like this can we give the broad masses of students stronger guidance in reading and study, opportunely resolve the problems brought up in the revolutionary mass criticisms, constantly sum up the new experience in the struggle to criticize Lin Piao and Confucius, and deeply and thoroughly criticize Lin Piao's counter-revolutionary revisionist line and the doctrines of Confucius and Mencius.

Based on this new situation, and proceeding from the nature, task and other aspects of the "May 7" cadre school, the Party committee has further discussed the necessity and possibility of building up the ranks of theorists. Its members have seriously studied Chairman Mao's teaching, "It is entirely necessary to raise the theoretical level of Marxism-Leninism in the whole Party, for only such theories can serve as a pointer leading the Chinese revolution to victory," looked back over the history of the two line struggle on the question of cadre education, and deeply realized that in the entire historical period of socialism, the agents of the bourgeoisie within the Party always devise all ways and means to peddle the trash of revisionism, and use the reactionary, rotten doctrines of Confucius and Mencius to corrode and poison the cadres. This is what the swindlers like Liu Shao-ch'i and Lin Piao have done. Our building the ranks of theorists is precisely for the purpose of further heightening the awareness of the broad cadres in class struggle, the two-line struggle and the continuation of the revolution under the dictatorship of the proletariat, and heightening their ability to distinguish between true and sham Marxism. At present, there is an even more pressing need to strengthen the building of the ranks of theorists in order to deepen the criticism of Lin Piao and Confucius, and to use Marxism to occupy the entire realm of the superstructure. This is a long-term plan for firmly adhering to Marxism and opposing revisionism, and is congruent with the revolutionary nature and basic mission of the "May 7" cadre schools. The educational content and mode of "three roads and one goal" of the "May 7" cadre school has provided extremely favorable conditions for the training and steeling of ranks of theorists. The "May 7" cadre school should make contributions to the training of a grand contingent of Marxist theorists.

After we enhanced our understanding, we on the one hand strengthened the ranks of full-time instructors of theories, placed them on the forefront of the struggle to criticize Lin Piao and Confucius and let them analyze and resolve the theoretical problems in the struggle to criticize Lin Piao and Confucius in the course of struggling together with the broad masses of students. On the other hand, we also selected from the various groups for training by rotation a group of new and old cadres, who had a high awareness of the two-line struggle, studied the theories well, maintained close contacts with the masses and had a definite theoretical level and practical experience, to build a contingent of part-time instructors of theories. In this way, we were basically able to provide each unit with an instructor and each team with a group of instructors, thus forming a network for giving theoretical guidance from the school proper down to all teams and units, and creating conditions for the "May 7" cadre school to become an important base for the training and steeling of the ranks of Marxist theorists.

Persevere in Training and Steeling Through the Practice of Struggle

After the preliminary establishment of the ranks of theorists in the cadre school, we put them into the struggle to criticize Lin Piao and Confucius for training and steeling, and let them study theories, raise their awareness, and enhance their ability in the revolutionary struggle. The main methods we adopted were:

(1) Combine actual class struggle with the two-line struggle, run special study classes, and let the instructors of theories learn one step ahead and learn a bit more. In the study classes, we first organized them to study Chairman Mao's teaching, "Cadres should be educated to have some understanding of Marxism-Leninism; it would be still better if they understand more. That is to say, they should practice Marxism-Leninism, and not revisionism." This heightened their understanding on the tremendous significance in the study of revolutionary theories. They also studied Chairman Mao's writings like "Reform Our Studies," and consciously adhered to and carried forward the revolutionary style of study by integrating theory with practice. On this basis and in accordance with the content of each topic for criticism, we organized them to study works by Marx and Lenin, and Chairman Mao's writings, to study the instructions of Chairman Mao and the Party Central Committee and relevant documents on the criticism of Lin Piao and Confucius, to grasp the ideological weapon, to associate themselves with reality, and to unfold revolutionary mass criticism. In the study classes, the full-time and part-time instructors of theories studied together the basic concepts, carefully discussed the difficult problems together, and deepened the criticism of Lin Piao and Confucius.

Since the start of the movement to criticize Lin Piao and Confucius, we have organized 43 sessions of study classes for the instructors of theories at the school proper down to the various teams for training by rotation. Around the criticism of "subdue one's self and return to propriety," the reactionary "theory of innate genius," "the doctrine of the Mean," and other topics, they have studied works by Marx and Lenin and Chairman Mao's writings and have deepened their understanding on the basic concepts of Marxism. Afterward, on their return to the teams and units to take the lead in the practice of study, criticism and integration, they have further raised their theoretical level through struggle to enable the movement of criticism of Lin Piao and Confucius in the whole school to be carried on more deeply, more extensively and more persistently.

(2) Conduct social investigations and learn from the masses of workers and peasants. In the process of stepping up the building of the ranks of theorists, we paid attention to bringing out the characteristics of cadre school education. We organized them to join the brigades in the countryside and take up manual work in the factories. Meanwhile, we made social investigations and encouraged them to better study Marxism-Leninism-Mao Tse-tung's thought in the course of practicing class struggle, two-line struggle and work and of drawing close to the masses of workers and peasants. In the course of conducting social investigations, they were able to directly learn from the working class and the poor and lower-middle peasants about their advanced deeds in firmly implementing Chairman Mao's proletarian revolutionary line in the storm of class struggle and two-line struggle, and to receive a vivid course of education in the ideological and political line. The instructors of theories also held criticism meetings together with the workers and poor and lower-middle peasants. The speeches of criticism made by the masses of workers and peasants were accurately linked with reality and deep reasoning. They were able to thoroughly criticize the fallacies of Lin Piao and Confucius, and grasp the essence of the problems. They

gave the audiences a profound course of enlightenment and education, and made them understand how to better learn from the main force in the criticism of Lin Piao and Confucius. On the basis of conducting extensive investigations on the history and present conditions of all classes in society, they wrote investigation reports category by category, thus further enriching the contents of the lecture manuscripts and criticism manuscripts for theoretical instruction.

In the 9th class for training by rotation, the instructors of theories and the students joined the brigade together and investigated the history of class struggle and two-line struggle in the three brigades of Yungteng hsien, and wrote 37 investigation reports. After they returned to the school, they used the materials gathered from the investigations to sum up more than ten topics, including "Look at what kind of malignant fruits Lin Piao's vain attempt to restore capitalism would make from the blood-and-tear history of the poor and lower-middle peasants," and "What actually are such trash as 'benevolence and righteousness', 'loyalty and forbearance' trumpeted by Lin Piao and Confucius?" They further deeply criticized "subdue one's self and return to propriety" with a clearcut viewpoint and ample data, and each criticism was an effective shell fired at Lin Piao and Confucius.

(3) Full-time and part-time instructors of theories prepare lessons together. In order to improve the standard of the instructors of theories, we must let them go to the forefront of class struggle to give proper guidance to the criticism of Lin Piao and Confucius through struggle. According to the needs of the struggle, we organized them to adopt the developmental mode of teaching and give the essential theoretical instructions. Before taking up tutorial work, the full-time instructors of theories went deep into the various teams for training by rotation to study, criticize and associate things together with the broad masses of students, and to discover and gather together problems therefrom,and to determine the topics for instruction in accordance with the important and difficult points encountered in study and criticism. After the initial compilation of the lecture notes, the representatives of the part-time instructors of theories and students were invited to the higher level to experiment with lecturing and to extensively solicit opinions from everybody so as to reinforce and enrich the contents of the manuscripts. Each time after the delivery of speeches, the full-time and part-time instructors of theories again went deep among the students to find out their opinions and demands, to observe the results of instruction and to draft measures for improvement. This way of doing things meant enhancement to the full-time instructors of theories and steeling for the part-time instructors of theories.

Practice shows that the requirement of the full-time and part-time instructors of theories fighting in coordination and in concert is a good way to adhere to the mass line in teaching work in the cadre school.

The Ranks of Theorists Have Played the Role of the Mainstay in the Criticism of Lin Piao and Confucius

As soon as the ranks of theorists appear in the cadre school, they immediately show their strong vitality. They have played their combat role in the struggle to criticize Lin Piao and rectify the style of work and the struggle to criticize Lin Piac and Confucius. The instructors of theories are activists in the practice of revolutionary mass criticism in the movement. Whenever the documents from the Party Central Committee on the criticism of Lin Piao and Confucius are received, they immediately lay hold of time to seriously study and enthusiastically discuss them. They also look through plenty of reference materials according to the need for making revolutionary mass criticism so that they could provide materials for unfolding revolutionary mass criticism. When running study classes for training backbone forces for criticizing Lin Piao and Confucius, the instructors of theories, besides taking care of their work of study and instruction, also work in coordination with the leaders of the school and the teams to perform well organizational work. They also take the lead in associating the fierce criticism of the reactionary fallacies of Lin Piao and Confucius with reality. In order to give proper guidance, many part-time instructors of theories are constantly so absorbed in preparatory work that they neglect their sleep and meals. They serve the broad masses of "May 7" comrades-in-arms with wholehearted eagerness.

A leading cadre who was originally an old worker had rich practical experience. But because his cultural level was relatively low, he found it very difficult when he first started to take up theoretical work. But as he thought of the mandate of the Party and the expectation of the "May 7" comrades-in-arms, he carried forward the spirit of forging ahead in the face of difficulties. He asked when he did not understand, learned when he could not do something, and bravely took up this task. When criticizing the idealist "theory of innate genius," he recalled that at first he did not even know what limestone was, but after repeated practice, he finally gradually mastered the laws of mining governing prospecting, drilling holes, use of explosive, and removal of dangerous objects. The fact that he had started together with the broad masses of workers a quarry with an annual output capacity of 120,000 tons of limestone deeply and forcefully criticized the reactionary viewpoint of "born with knowledge" of Lin Piao and Confucius, played a typical role in guiding the way.

The part-time instructors of theories live and fight together with the broad masses of students. This enables them to give timely guidance in the study of theory with something to aim at, and the broad masses of students also find it easy to accept their guidance. A part-time instructor who, in the process of studying together with the students, discovered that some comrades did not have a deep understanding of the relationship between the movement to criticize Lin Piao and Confucius and the revolution in the realm of the superstructure. Accordingly, he seriously studied the relevant writings of Marx, Lenin and Chairman Mao, and delivered before the whole team a talk entitled "Deepen the Criticism of Lin Piao and

Confucius, Carry Through the End the Revolution in the Realm of the Superstructure." In light of the fact that the students are at variance in cultural standard and ability of comprehension, he talked to them individually, organized discussion groups and gave them assistance and guidance, and was welcomed by the comrades.

The members of the ranks of theorists in our school firmly bear in mind Chairman Mao's teachings. They are not physically divorced from labor, or mentally divorced from the masses. They stand in the van of study and criticism, and strive to transform their world outlook. This contingent of theorists brought up through the practice of struggle is growing healthily to maturity in the movement to criticize Lin Piao and Confucius.

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"May 7" Cadre Schools Should Contribute Strength Toward Strengthening the Ranks of Theorists

by

Tung Chih-hsüeh (佟 之 学)

(Peking Jen-min Jih-pao, July 5, 1974)

In the movement to criticize Lin Piao and Confucius, to strengthen the building of the ranks of Marxist theorists is a long-term plan of the whole Party to firmly adhere to Marxism and oppose revisionism. As an important battlefront for the opposition and prevention of revisionism, the "May 7" cadre school must make new contributions toward building a grand contingent of Marxist theorists.

Since the founding of the "May 7" cadre schools several years ago, they have contributed much strength toward heightening the cadres' knowledge of Marxist theories under the guiding light of Chairman Mao's "May 7 Directive." In the course of training cadres by rotation, the "May 7" cadre schools in various places have organized the students to closely rally around the actual class struggle and the two-line struggle, and in combination with the practice of the three great revolutionary movements, seriously read works by Marx and Lenin and Chairman Mao's writings, so that they could heighten their awareness of class struggle, the two-line struggle, and the continuation of the revolution under the dictatorship of the proletariat. Many cadres, after their return to their original organs, have paid greater attention to studying Marxist theories. They persevere in reading assiduously and have become the mainstay in the study movement among the masses. Some even serve as tutors. Many comrades are activists in the practice of revolutionary mass criticism in the movement to criticize Lin Piao and Confucius. Some cadre schools have especially held classes for cadre theorists for directly training cadres in theoretical work for different units. Following the development of educational work in the cadre schools, many of them have initially established a contingent of theorist teachers who conscientiously follow the "May 7" road, actively integrate themselves with the workers and peasants, and persist in intergrating theory with practice. This contingent not only actively gives guidance in study in the schools, but also faces society. Its members go to the factories and the countryside to learn from the workers and peasants on the one hand and assist the masses to study the writings of Marx, Lenin and Chairman Mao on the other. They are welcomed by the masses.

Practice shows that the content and mode of education in the "May 7" cadre schools have provided extremely favorable conditions for training the ranks of theorists. On the basis of criticizing the doctrines of Confucius and Mencius such as "those who labor with their minds govern others, and those who labor with their strength are governed by others," and "I examine myself thrice every day," and the revisionist fallacies of "self-cultivation behind closed doors," "eruption of revolution in the depth of one's soul" trumpeted by Liu Shao-ch'i and Lin Piao, the "May 7" cadre schools have eliminated the

method of studying Marxism-Leninism statically and in isolation, and organized the students to closely rally around the actual class struggle and the two-line struggle, and in combination with participation in collective productive labor, maintain close contacts with the masses, and seriously study Marxism-Leninism-Mao Tse-tung's thought. They have heightened the awareness of the students in class struggle, two-line struggle, and the continuation of the revolution under the dictatorship of the proletariat, strengthened their ability to distinguish between true and sham Marxism, and transformed their world outlook. They take these as the main goals of cadre education. Consequently, the "May 7" cadre school is a new type of cadre school for training a contingent of cadres who are capable of taking up cultural and manual work, are red and expert, and wholeheartedly serve the people. It is also an important base for training and steeling the ranks of Marxist theorists.

The development of socialist revolution and socialist construction, the deep-going development of the movement to criticize Lin Piao and Confucius, and the urgent need for strengthening the ranks of Marxist theorists have all placed new demands on the "May 7" cadre schools. Work at the "May 7" cadre schools must be further strengthened. The content and mode of education based on the "three roads and one goal" should be constantly enriched and developed in accordance with the need of the actual struggle. This requires us to further clean up the influence of the revisionist line and the pernicious influence of the doctrines of Confucius and Mencius, and implement Chairman Mao's proletarian line in cadre education.

The basic problems in improving the teaching of theories in the cadres schools lie in taking the Party's basic line as the key link, adhering to the principle of "unity of theory and practice," preventing and overcoming the alienation of theory and practice for each other, and better serving the actual class struggle and the two-line struggle. The teaching of theories should adhere to the developmental mode and abolish cramming. It should give prominence to self-learning and reading of the original texts. We must have faith in the masses, rely on the masses, and follow the mass line. Labor at the cadre schools should implement the spirit of "learning from Tachai in agriculture" and "learning from Tach'ing in industry." We must insist on operating schools with open doors, organize students to go deep into the countryside and the factories to join the brigades and the workshops, conduct social investigations, use different methods to insure the better integration of the students with the masses of workers and peasants. With such work properly carried out, the "May 7" cadre schools will definitely be able to play a greater role in bringing up a grand contingent of Marxist theorists.

In order to train cadre theorists for all fronts, many cadre schools are required to strengthen their own force for teaching theories. It is entirely necessary for the related leading departments to consider dispatching some cadre theorists to the "May 7" cadre schools. However, it is more important to rely on the cadre schools themselves to actively conduct training. In this connection, we should adopt all kinds of necessary measures.

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TAIWAN

Chiang Kai-shek Gang's Worship-Confucius Activities in America Meet with Strong Opposition and Condemnation by Patriotic Overseas Chinese and American People

(NCNA-English Peking, July 27, 1974)

the chiang kai-shek clique which is eking out a feeble existence in taiwan were recently engaged in activities of worshipping confucius in san jose, california, the u.s., which were met with strong opposition and condemnation by local patriotic overseas chinese and american people, according to the "china daily news" and the "san francisco journal", chinese language papers published respectively in new york and san francisco.

not long ago a handful of chiang kai-shek elements had a bronze statue of confucius built in taiwan which was then transported to the u.s. and placed in a park in san jose city. this perverse action of the chiang kai-shek clique has aroused great indignation among the overseas chinese and american people in san jose and the adjacent areas. a committee formed by them issued a statement opposing the setting up of the statue of confucius. the statement pointed out that confucius' ideas "represent the oppression of the people by the reactionary ruling classes". the placing of the statue of confucius in san jose by the chiang clique "is an insult to the people". they sponsored a mass signature campaign in demand of the removal of the statue.

in order to carry out the activities of worshipping confucius, the chiang kai-shek clique had sent its followers to sell their ideas in san jose and the areas around it. but their activities were strongly resisted and boycotted. in san jose some women of chinese descent expressed firm opposition to the erecting of the statue of confucius when a pro-chiang element tried to win them over. they explicitly pointed out that confucius "represented the slave-owning class, despised women and the labouring people", and that confucianism had scourged china for thousands of years. it could in no way represent chinese culture." the pro-chiang element, completely at a loss for words, had to slip away.

a mass rally was held in san jose on june 30 to denunciate the chiang kai-shek clique's activities of worshipping confucius. propositions for criticizing confucianism, opposing the chiang kai-shek clique and supporting the normalization of sino-american relations were announced at the rally. representatives of several mass organizations spoke at the rally exposing the reactionary nature of confucianism and the ulterior motives of the chiang kai-shek elements in pushing the worship-confucius activities.

on july 2, some chiang kai-shek elements surreptitiously held a so-called "ceremony of unveiling" the bronze statue of confucius in a park in san jose. in a counter move,

local residents converged from all directions on the front of the park for a protest demonstration. they carried placards and shouted slogans in english, spanish and chinese: "support china exclamation down with the chiang kai-shek clique exclamation the statue of confucius must be removed exclamation" and "only the people's republic of china can represent china exclamation" flying into a rage, the handful of chiang kai-shek elements who staged the farce of worshipping confucius called in the police to deal with the demonstrators. this aroused stronger indignation among the masses.

a letter from some readers of the "china daily news" says, "in taiwan, the chiang kai-shek clique is trying to make use of the decadent doctrines of confucius and mencius to maintain its fascist rule. but it cannot escape from its doom exclamation the chiang kai-shek clique is playing all sorts of tricks abroad and even relies on the ghost of confucius to continue to dupe and poison overseas chinese. but in the end it will be spurned by the broad masses of the overseas chinese exclamation"

THEATRICAL TROUPES

County Theatrical Troupe in Central China Province

(NCNA-English Chengchow, July 26, 1974)

- the theatrical troupe of linhsien county in central china's honan province, set up during the great proletarian cultural revolution, has visited every part of the mountainous county popularizing model revolutionary operas and socialist culture. last year it travelled 5,500 kilometres and gave 365 performances, over 200 of them in factories and people's communes.

linhsien county is well-known for its red flag canal. it is a man-made river that winds through the peaks of the taihang mountains and leaps across valleys and ravines. for generations the county suffered an acute shortage of water, even drinking water. relying on their collective strength, the people of linhsien county spent ten years or more building this irrigation system with a total length of 1,500 kilometres. crystal clear water now irrigates 40,000 hectares of fields in this once-parched region.

in 1968, the year the troupe was formed, construction of the red flag canal was at its height. the troupe members worked alongside commune members and wrote and performed items that reflected the heroism of the canal builders. they once worked with a group of women masons. their faces tanned and hands calloused, the artists developed a deep

affection for the women masons and their work. on this basis, they wrote the song "women masons" praising the revolutionary spirit of these women builders of the canal. it was well received.

to facilitate performance in outlying hilly regions, the troupe designed and made portable stage props and scenery that can be put up and taken apart easily.

last year, a sub-division of the troupe visited two people's communes high up on the taihang mountains. continual rain made it impossible to perform in the open. but this did not dampen the spirit of the artists. within a week they gave 14 performances in the homes of commune members, barns and store houses. when they learned that about one hundred commune members were working on a reservoir site, they went there at once to perform selections from the model revolutionary opera "taking tiger mountain by strategy" as well as items created by themselves.

the poor and lower-middle peasants warmly praised the troupe, saying that the militant items it performed were a source of inspiration for them in the movement to learn from tachai, national pace-setter in agriculture.

FARM MECHANIZATION

East China County Promotes Farm Mechanization

(NCNA-English Hangchow, July 27, 1974)

people's communes in an east china county have bought a large number of farm machines with collective accumulation funds during the great proletarian cultural revolution.

located in a hilly region of chekiang province, puchiang county has 12,000 hectares of farmland, about 80 per cent of which is now tractor-ploughed. rice-transplanters are used in over 46 per cent of the rice-fields. irrigation and drainage, threshing, farm produce processing and insecticide spraying are virtually mechanized or semi-mechanized.

the county steps up farm mechanization in the spirit of self-reliance and hard work. about 95 per cent of the seven million yuan spent on farm machines came from funds accumulated through tea-growing, bee-keeping, pig-raising, silkworm and fish breeding and other sources.

before the cultural revolution, the county had only one tractor and 120 pumps and food processing machines.

farming was done mainly by hand. it now has 41 big and medium-sized tractors, 540 walking tractors and 15,000 other farm machines. it has built 52 hydro-electric power stations and put up 312 kilometres of power transmission lines. mechanization has released more than 30,000 people and enabled them to engage in farmland improvement, scientific experiments and the development of a diversified economy. grain output exceeded 7.5 tons per hectare in 1973, 38 per cent higher than in 1965, the year before the cultural revolution began. output of cotton, tea and other industrial crops also increased. so did the number of pigs. the income of the commune members rose by 32 per cent over 1965.

local people rely on their collective strength to transform nature, and have levelled 1,300 hectares of land in the past eight years. courses run by the county, communes and production brigades have trained 18,000 farm machine operators and repairers.

the state allocates funds and gives technical guidance to rural communes throughout the county to speed up farm mechanization. industrial enterprises have produced more machines, chemical fertilizer, insecticides, diesel engines, and repeatedly cut down prices to facilitate farm mechanization.

SOIL EROSION

Yellow River Administrative Area Fights Erosion

(NCNA-English Lanchow, July 27, 1974)

the centuries-old problem of erosion is being tackled by the seven counties in the chingyang administrative area on the east kansu plateau along the middle reaches of the yellow river under a unified plan. this is now an important grain producer in kansu province.

chairman mao's instruction "work on the yellow river must be done well" prompted the people in the yellow river basin to deal with erosion as an important measure for expanding agriculture in this loess region cut by 40,000 gullies. the ching river used to carry 200 million tons of fertile topsoil every year into the yellow river, slowly raising its bed above the surrounding land on the plains and bringing frequent floods. timber was felled indiscriminately under the kuomintang, hastening erosion.

ninghsien county in the administrative area decided to deal with its 3,400 gullies. under guidance by the county party committee the commune members worked out a

scheme to level hilltops and protect them with retaining ridges behind which they built strip fields. the hillsides were terraced and earth dams built across the gullies trapped the soil washed down by the rains and used it to expand the cultivated area. over 20,000 hectares of barren slopes were planted to trees and grass. in the past ten years, the county has built 32,000 hectares of strip and terraced fields and checked erosion over 890 square kilometres.

yungcheng commune in chengning county has 3,100 hectares of cropland on a hilltop. every rainstorm used to furrow the land and create new gullies, with erosion making it increasingly poorer land. as a result of learning from tachai in the past few years, the peasants have built 310 kilometres of ridges on the hilltop to protect strip fields and have terraced 930 hectares. fifty-eight dams in the gullies have added 40 hectares of farmland. some of it is planted to rice, traditionally grown farther south.

wanglu brigade in kungho commune of the same county is on a hill. mountain torrents washed out many tracts of farmland. the brigade party branch organized a team that planted 450,000 trees on 87 hectares which protect the farmland.

the chingyang area now has 95,000 hectares of strip and terraced fields, 70,700 hectares of trees, 57 reservoirs and 36 small hydro-electric stations. only 30 hectares were irrigated in 1949; today the total is 15,300 hectares. grain output now is four times the pre-liberation total. the economy now included farming, forestry, stock raising, sidelines and fisheries. last year the formerly denuded area harvested 500 tons of apples.

AGRICULTURE

Agricultural News in Brief

(NCNA-English Peking, July 26, 1974)

three people's communes in shanshan county, northwest china's sinkiang uighur autonomous region, have built a 1,600-kilowatt hydro-electric power station on the huoyen (flaming) mountain by collective effort.

the area is sweltering hot and arid in summer with an average temperature above 30 degrees centigrade, but there are ample water sources in the mountain.

more than 1,000 members of the three communes co-ordinated their efforts and started the project at the end of 1969. the dam of the power station is 26 metres high and 90 metres long. the commune members dug a three-kilometre-long canal in the mountain and put up 30 kilometres of power transmission lines to bring electricity to 29 production brigades north and south of the mountain. the power station supplies enough electric power for irrigating 6,600 hectares of farmland.

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hilly nancheng county in east china's kiangsi province has used ponds and reservoirs to breed fish, thus accumulating funds for the collective economy.

the county used to be hit by drought nine years out of ten. after the people's communes were founded in 1958, the peasants there built many water conservancy projects including 1,800 ponds and reservoirs. irrigated acreage was expanded.

most of the county's 1,250 production teams did not raise fish before, but 95 per cent of them have developed fishery in recent years. many communes and production brigades have bought farm machines, fertilizer and insecticide with the funds accumulated through fish-breeding. the county produced 900 tons of fish last year. the number of fish fry bred in the first half of this year was 7.5 per cent more than that of the corresponding 1973 period.

HERDSMEN

Yuku Herdsmen in Northwest China Criticize Theory of "Heaven Decides Everything"

(NCNA-English Lanchow, July 27, 1974)

"we oppressed herdsmen in the old society are now living happily as masters of the country. is this because our fate has suddenly changed for the better? no exclamation it is due to the wise leadership of the communist party and chairman mao and the socialist system." with these words an emancipated herdsman of yuku nationality in northwest china's kansu province criticized the confucian theory that "everything is decided by heaven", a theory peddled by lin piao.

danjishijia, the herdsman, began toiling for a herd-owner at the age of seven. he is now a member of the sunan yuku autonomous county party committee and deputy secretary of the party branch of the "may 7" production team of the maying people's commune.

the yuku nationality was on the verge of extinction at the time of liberation in 1949 because of savage exploitation and oppression by the kuomintang reactionaries, feudal herd-owners and chieftains. only some 3,000 yuku people were left at that time on the over 20,000 square kilometres of grassland. great changes have taken place there in the 25 years since liberation. guided by the party's brilliant national policy, they have embarked on the road of socialist collectivization and their life has been improving with each passing day. their population had increased to 6,500 by 1973.

the "may 7" production team has 73 households and 402 people. most of the commune members aged 35 or more formerly toiled for herd-owners and chieftains. as masters of the country, they have enhanced their political consciousness rapidly since liberation. ten of them have been admitted into the party and some promoted to leading posts. all school-age children are enrolled. there are also middle school and college students. the production team has trained their own medical workers and veterinarians in the past few years. the cultural revolution has also brought about a rapid increase in the number of livestock. the team sold 40 per cent more wool to the state last year than in 1965, the year before the cultural revolution began, while its total income more than doubled. ninetyfive per cent of its households have bank savings.

danjishijia said: "the reactionary lamas and chieftains slandered us as 'born to be slaves', and lin piao slandered us as 'inferior men' who only talked about how to get rice, oil, salt, sauce, vinegar and firewood. the great changes that have taken place in our place since liberation are a powerful rebuttal to these slanders."

the herdsmen were filled with anger when they heard about lin piao's attempts to restore capitalism. they said lin piao, confucius and the reactionary lamas and chieftains were of the same stock. they preached the theory that "everything is decided by heaven" to deceive the labouring people. "but we believe only in the revolution, and not in heaven. as the socialist revolution goes on, we yuku people will become even more prosperous," the herdsmen said.

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* FOREIGN RELATIONS *
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CHINA AND AFRICA

Chinese Ambassador Presents Documentary Film To
OAU Liberation Committee

(NCNA-English Dar Es Salaam, July 25, 1974)

on behalf of the chinese government, chinese ambassador to tanzania li yao-wen on the evening of july 25 presented a television documentary film "oau liberation committee goodwill mission to china" to the oau liberation committee.

hashim mbitta, executive secretary of the oau liberation committee, accepted the film on behalf of the committee.

a presentation ceremony was held at the chinese embassy where the film was shown. before the ceremony li yao-wen gave a reception.

present on both occasions were leading members of the oau liberation committee secretariat, dahir hussein dirir, charge d'affaires a.i. of the somali embassy here and representatives of southern african liberation movements.

a friendly and cordial atmosphere prevailed at the ceremony and at the reception.

CHINA AND ALBANIA

Albanian Men's and Women's Basketball Teams Play
Friendly Matches in Peking

(NCNA-English Peking, July 26, 1974)

a cheering crowd of 18,000 watched two friendly basketball matches between the albanian national youth women's team and the chinese women's team and between the albanian national men's team and the chinese men's team here this evening.

the exciting matches and fine sportsmanship won warm applause from the crowd.

vice-premier teng hsiao-ping was present to watch the matches. prior to the matches, he met and had a cordial and friendly talk with vaso shaka, leader of the albanian men's and women's basketball teams, pullumb kapo and kico gjata, deputy leaders of the albanian teams, and albanian ambassador to china behar shtylla.

vice-premier teng hsiao-ping stepped down the rostrum and entered the playing court to meet the basketball coaches and players of albania and china and the visiting albanian table tennis players. he shook hands with them cordially and posed for pictures with them.

watching the matches and attending the meeting were also chuang tse-tung and yao hsiao-cheng, leading members of the chinese physical culture and sports commission, yu chan, vice-foreign minister, as well as leading members of the chinese basketball association and other organizations concerned. jovan andoni, counsellor of the albanian embassy here, and qazim kapisyzi, military attache of the embassy, were present at the meeting and watched the matches.

before their return to peking on july 24, the albanian teams had visited shanghai, hangchow, changsha, kwangchow, shenyang and changchun.

the eagerly-awaited friendly matches this evening were warmly applauded by the appreciative peking sports enthusiasts.

in the women's match, the fast-dribbling albanian players often cut towards the basket for lay-up shots. when the chinese team tightened its defence, the visitors sank many baskets by outside shooting. the fast-breaking chinese players won the match 86-69 thanks to their accurate shooting, particularly in the second half.

the ensuing men's match was replete with excitement. both teams showed a tight defence and the score was deadlocked many times. in a match of similar styles, both the chinese and albanian players tried to manoeuvre the ball swiftly towards the basket by screen play. the chinese team led 61-60 when only three minutes of play remained. the match ended in mounting excitement 70-67 in favour of the chinese team.

amid a warm ovation at the end of the match, the coaches and players of china and albania warmly shook hands. the stadium was alive with an atmosphere of revolutionary unity and militant friendship between the people and sportsmen of the two countries.

CHINA AND BELGIUM

Delegation of Marxist-Leninist Communist Party of Belgium Leaves Peking for Home

(NCNA-English Peking, July 27, 1974)

the delegation of the marxist-leninist communist party of belgium led by fernand lefebvre, first secretary of the party's central committee, left here for home by air this morning at the end of a friendly visit to china.

present at the airport to see the delegation off were feng hsuan, member of the central committee of the communist party of china and deputy head of the international liaison department of the c.p.c. central committee, and leading members of the sections concerned under the international liaison department li hsiao-pai, mao pao-chung and tang kai.

while in peking, the delegation visited a people's commune, a school, scenic spots and places of historical interest. it also toured harbin, taching and tientsin.

CHINA AND CAMBODIA

Cambodian RGNU Delegation Arrives in Peking after Visiting Africa and Malta

(NCNA-English Peking, July 26, 1974)

a delegation of the royal government of national union of cambodia led by sarin chhak, minister of foreign affairs, arrived in peking by air this afternoon after friendly visits to somalia, zaire, the congo, the central african republic, gabon, dahomey, upper volta, niger and malta.

the delegation was greeted at the airport by thiounn mumm and van piny, senior officials of the r.g.n.u.c., toch kham doeun, cambodian ambassador to china, kang mao-chao, chinese ambassador to cambodia, and diplomatic envoys from somalia, zaire and the congo to china.

CHINA AND CONGO

Congolese Trade Delegation Leaves Peking for Home

(NCNA-English Peking, July 26, 1974)

the trade delegation from the people's republic of the congo led by edouard madingou, director of the national office of commerce, wound up its friendly visit to china and left here for home by air today.

vice-minister of foreign trade chen chieh met and had a friendly talk with all members of the delegation on july 24.

while in peking, the delegation had business discussions with china national import and export corporations concerned and went sight-seeing.

CHINA AND EGYPT

Peking Reception in Honor of Egyptian Gymnastics Delegation

(NCNA-English Peking, July 26, 1974)

the chinese gymnastics association gave a reception here this evening in honour of the visiting egyptian gymnastics delegation with mohamed ahmed abdo ali as its leader.

among the guests were salah el-abd, egyptian ambassador to china, and other diplomatic officials of the egyptian embassy.

present were li ching-chuan, leading member of the all-china sports federation, pai ping, leading member of the chinese gymnastics association, and chinese gymnasts.

in the course of the reception, pai ping and mohamed ahmed abdo ali made warm and friendly speeches, both wishing for a constant development of friendship between the chinese and egyptian peoples and sportsmen.

the egyptian guests arrived here by air yesterday evening.

CHINA AND HUNGARY

Chinese Welding Delegation Leaves Budapest for Home

(NCNA-English Budapest, July 27, 1974)

The Chinese welding delegation led by Wu Shu-san left here for home yesterday after attending the 1974 Annual Assembly of the International Institute of Welding held in the Hungarian capital from July 14 to 20.

CHINA AND JAPAN

Chi Teng-kuei and Ni Chih-fu Meet Japanese TU Delegation

(NCNA-English Peking, July 27, 1974)

chi teng-kuei, member, and ni chih-fu, alternate member, of the political bureau of the central committee of the communist party of china, met and had a cordial and friendly talk here this afternoon with the delegation of the general council of trade union and the federation of independent trade unions of japan.

the leader of the delegation is tomitaro kaneda, vice-chairman of the general council of trade union, with teruo sakurai, vice-chairman of the federation of the independent trade unions as its deputy leader and mizuho yatsushiro its secretary general.

attending the meeting were chang hsiang-shan, vice-president, sun ping-hua, secretary general, of the china-japan friendship association, and chang shih-chung, vice-chairman of the peking trade union council.

the japanese friends had toured linhsien county of honan province, sian and yenan before they returned here yesterday.

CHINA AND KOREA

Korean Ambassador to China Gives Cocktail Party and Film Reception to Commemorate Anniversary of Victory in Fatherland Liberation War

(NCNA-English Peking, July 27, 1974)

hyun jun keuk, ambassador of the democratic people's republic of korea, gave a cocktail party and a film reception here this afternoon to mark the 21st anniversary of the victory in the fatherland liberation war of korea.

present on the occasions were han nien-lung, chinese vice-foreign minister, shen chien, deputy head of the international liaison department of the central committee of the chinese communist party, li ta, deputy chief of general staff of the chinese people's liberation army, wei po-ting, deputy director of the general political department of the p.l.a., yao yi-lin, vice-minister of foreign trade, han tsung-cheng, vice-minister of economic relations with foreign countries, and other leading members of departments concerned.

a korean feature film was shown after the cocktail party.

Jen-min Jih-pao Denounces Pak Jung Hi Clique's Savagery

(NCNA-English Peking, July 27, 1974)

"vehement denunciation of pak jung hi clique's savagery" is the title of an article by ku ping in the "people's daily" today.

the article reads:

in defiance of strong protest and denunciation by the entire korean people, the pak jung hi clique has recently arrested and detained thousands of patriotic youth and students and democratic figures illegally on the charge of involvement in the socalled 'case of the national federation of youth and students for democracy'. 53 of the arrested were tried by the military court which sentenced 14 of them to death and the remaining 39 to life imprisonment or other heavy penalties. this is another serious provocation of the pak jung hi clique against the south korean youth and students and other democratic figures who are fighting for democracy and freedom and the reunification of the fatherland.

the savagery of the pak jung hi clique has aroused strong indignation among the entire korean people. the korean democratic front for the reunification of the fatherland and 11 other social and mass organizations issued an appeal to the world people on july 19 severely condemning the new fascist outrages of this clique. the chinese people fully support the korean people's solemn and just stand and strongly condemn the new crimes of the south korean ruling clique.

as is well-known, the pak jung hi clique has promulgated more than 4,000 fascist decrees ever since it came to power. it has proclaimed four "emergency measures" since the beginning of this year. under these "measures" south korean people can be arbitrarily arrested, detained, searched and tried and illegally "sentenced" by the socalled "emergency military courts". it sent out a large number of secret agents of the "central intelligence agency" and reactionary troops and police who arrested and killed patriotic personages, youth and students. besides youth and students and democratic personage kim dae jung, christians and intellectuals are being persecuted. even former "president" yoon bo sun is standing trial. the pak clique has stepped up its fascist outrages because it is beset with difficulties at home and abroad and cannot extricate itself from the fix it is in. but its frantic suppression and death-bed struggle cannot save it from final doom, not to say putting out the flames of the struggle of south korean youth, students and the people of various strata for the independent and peaceful reunification of the fatherland. by relying obdurately on outside forces and making the people his enemy pak jung hi and his like will surely come to an end similar to that of syngman rhee.

numerous facts have proved that wherever there is oppression, there is resistance. the more brutal the oppression, the stronger the resistance. the heroic south korean people of various strata will definitely not be cowed by the clique's tyrannical rule. savagery and provocations of the clique cannot prove its strength but, on the contrary, its increasing isolation and weakness under the impact of the just struggle of the people.

the great leader of the korean people president kim il sung has pointed out, "if the south korean ruling circles continue their flagrant activities, they can only further reveal their true features as traitors, warlike elements and splittists before the people of the world, and accelerate their own doom."

we are firmly convinced that the just struggle of the south korean youth, students and patriotic personages, with the wholehearted support of the compatriots in the northern half of the republic and the mighty solidarity of the people all over the world, will definitely win final victory through a protracted, tortuous and heroic struggle.

CHINA AND MAURITIUS

Chinese Badminton Team Leaves for Mauritius, Kenya and Tanzania

(NCNA-English Peking, July 26, 1974)

A Chinese badminton team led by Liang Li-chen left here by air yesterday evening for a friendly visit to Mauritius, Kenya and Tanzania.

CHINA AND NIGER

Niger Government Delegation Leaves Shanghai for Home Via Peking

(NCNA-English Shanghai, July 27, 1974)

major sani souna sido, vice-president of the supreme military council, minister of development and minister of mines and water resources of niger, and the government delegation of the republic of niger he is leading left here for home by air this morning via peking at the end of a friendly visit to china.

member of the delegation captain moumouni djermakoye adamou, minister of foreign affairs and cooperation, left china for home earlier.

the distinguished niger guests were given a warm send-off at the airport by ma tien-shui and wu chan-kuei, vice-chairmen of the shanghai municipal revolutionary committee, and leading members of other departments concerned as well as more than 1,000 people.

hungchiao airport today was filled with a warm atmosphere of friendship between the people of china and niger. when vice-president sido arrived at the airport to bid farewell to the well-wishers, the airport resounded with the beating of drums and cymbals. young people danced joyously while others waved the national flags of china and niger and shouted: "a warm send-off to the government delegation of the republic of niger exclamation", "resolute support to the niger people's struggle in defense of national independence and state sovereignty exclamation", "long live the great unity of the asian-african people exclamation" and "long live the great unity of the people all over the world exclamation". they warmly congratulated the niger government delegation on its successful visit to china. vice-president sido repeatedly waved farewell to the crowd.

while stopping over in peking, the niger delegation was greeted and seen off at the airport by chinese foreign minister chi peng-fei and others. on hand was li ke, vice-minister of economic relations with foreign countries, who had accompanied the distinguished niger guests to peking from shanghai.

CHINA AND PAKISTAN

China and Pakistan Sign Trade Protocol in Peking

(NCNA-English Peking, July 27, 1974)

a trade protocol between china and pakistan was signed here today.

chen chieh, vice-minister of foreign trade, and ejaz ahmad naik, secretary of the ministry of commerce, signed the protocol on behalf of their respective governments.

mumtaz ali alvie, pakistan ambassador to china, was present at the signing ceremony.

present were also leading members of departments concerned hsi yeh-sheng, wang shao-yu and chang yu-pin.

vice-minister of foreign trade chen chieh gave a dinner yesterday evening in honour of the pakistan government trade mission.

CHINA AND ROMANIA

Chinese Vice Minister of Public Health Meets and Fetes Romanian Acupuncture Study Group

(NCNA-English Peking, July 26, 1974)

chinese vice-minister of public health huang shu-tse met and feted here this evening all members of the romanian acupuncture study group led by dr. ozun radu. they had a friendly conversation.

ouyang ching, leading member of the chinese medical research academy, was present on the occasion.

present were also ion dorobantu, charge d'affaires ad interim of the romanian embassy here and other embassy officials.

the 3-member romanian study group arrived here by air on july 25. it will visit peking, shanghai and kwangchow.

CHINA AND US

Wu Yu-hsun Meets and Fetes Professor Jen Chih-kung

(NCNA-English Peking, July 27, 1974)

wu yu-hsun, vice-president of the academy of sciences of china, and chou pei-yuan, vice-chairman of the scientific and technical association of the chinese people's republic, met and feted visiting american micro-wave physicist jen chih-kung and his family here this evening. they had a cordial and friendly talk. present on the occasion were chinese scientists and leading members of departments concerned hua lo-keng, pei shih-chang, chien san-chiang, chang wei, chang wen-yu, yueh tai-heng and pan chun.

professor jen chih-kung and his family arrived here on the 25th. after visiting peking, they will tour northeast china before leaving for home.

American Professor Leaves Peking for Tour of Southern China

(NCNA-English Peking, July 27, 1974)

professor sheldon s.l. chang of the state university of new york, his wife and children wound up their visit to peking and left here today for a tour of southern china before going home.

while the guests were in peking, wu yu-hsun, vice-president of the chinese academy of sciences, had a meeting with professor chang. chou pei-yuan, vice-chairman of the scientific and technical association, and yueh chih-chien, acting secretary-general of the chinese academy of sciences, entertained the chang family at dinner.

professor chang and his family arrived here on july 11 to visit china and see their relatives.

CHINA AND YEMEN (PDRY)

Ambassador of People's Democratic Republic of Yemen to China Gives Reception in Peking

(NCNA-English Peking, July 26, 1974)

alawi abdul-rahman assakaff, ambassador of the people's democratic republic of yemen to china, gave a reception here at noon today for the china visit of the national football team from the people's democratic republic of yemen led by nasr abdo rahman shadhli.

among the guests were leading members of the chinese physical culture and sports commission, the chinese football association, officials of the chinese ministry of foreign affairs and chinese football coaches and players.

abdo othman mohamed, ambassador of the yemen arab republic to china, was also present.

the reception proceeded in a warm atmosphere of friendship between the people and sportsmen of china and the people's democratic republic of yemen.

team leader shadhli and chang lien-hua, a leading member of the chinese football association, made speeches at the reception. both of them said that the current visit had further strengthened the friendship and unity of the people and sportsmen of the two countries.

during its stay in china, the national football team from the people's democratic republic of yemen visited peking, hofei, shanghai and kwangchow.

the guests left peking for home by air this afternoon after concluding their friendly visit to china.

TERRITORIAL WATERS

Mexican President Addresses UN Sea Law Conference

(NCNA-English Caracas, July 26, 1974)

mexican president luis echeverria pointed out today at the u.n. conference on the law of the sea that the conference is working for the formulation of a new law of the sea. this is "added proof that the third world is no longer a passive objective in international relations, but is an active participant".

president echeverria is on a state visit in venezuela. he attended and addressed the plenary session of the sea law conference this morning to the warm applause of the participants.

president echeverria said: "the essential purpose of the conference is to establish a new juridical order of the sea so as to guarantee the utilization and exploitation of the sea and its resources in the interest of all countries, and not a few of them."

the new law of the sea should contribute to the modification of the old system in international distribution of riches, the elimination of under-development and the narrowing of the gap between the poor and rich countries, the president said. he pointed out that the establishment of an economic zone up to 200 miles will be "the nucleus of the future law of the sea". the efforts made by the coastal states to control and preserve the resources adjacent to their coasts are in the final analysis an aspect of the protracted struggle to secure permanent sovereignty over their natural resources, he said.

referring to the "freedom of the seas", president echeverria said that today the developing countries want to fully exploit the marine resources adjacent to their coasts, but they are often impeded from doing so as a result of the existing obstacles and the situation caused by the traditional principle of freedom of the seas, that is the freedom to unlimitedly and wantonly exploit the marine

resources. the so-called freedom of fishery is only benefitial to the big powers to the detriment of the small countries. therefore, "it is essential to substitute the traditional concept with a concept of guaranteed freedom of the seas, a concept of freedom to utilize the resources in moderation". "expansion of the coastal jurisdictional zone is a reply to the abuse of the freedom of fishery to the injury of the littoral countries which are lacking in the means (of exploitation)", he said.

on the 200 mile maritime right, president echeverria said mexico thinks it is proper to have a territorial sea of 12 miles with an inseparable economic jurisdictional zone up to 200 miles from the coast; mexico calls the zone the patrimonial sea, the president said. "to us, the patrimonial sea is not a mere zone for preferential fishery, but is exclusive", he stressed. in the patrimonial sea, "the littoral state enjoys sovereign rights over the living or mineral, renewable or non-renewable resources in the waters, the sea-bed and the sub-soil". "besides, it is a zone in which the coastal state will exercise other important powers to prevent pollution and regulate scientific research". therefore, it is inadmissible to "emasculate and dilute the notion of patrimonial sea by turning it into a kind of international zone, with certain isolated exceptions in favour of the littoral state. we stand against the attempt to reduce it into a mere preferential area of fishery in which the big fishery powers can continue, as in the past, to exploit in their own interest the resources in the seas adjacent to the coasts."

president echeverria voiced support to the idea that the international ocean floor "should be administered collectively by an authority representing the community of nations". however, he said, "the big industrial powers are trying to establish an authority, in whose principal organs certain states are to have a greater decisive power than others, and which will rest satisfied with the distribution of concessions and licenses for exploitation". "the granting of concessions to some states, and what is worse, to certain private enterprises, probably transnationals, for the exploitation of the ocean floor, amounts to the division and occupation of the immense territories under the seas by a few countries. it will give rise to a new form of colonialism in favour of the technologically and financially most advanced countries and turn what should be the common patrimony into a profiteering enterprise of a few."

president echeverria held that bolivia, paraguay and other landlocked states should enjoy the freedom of access to the seas and certain rights over the living resources in the economic zones of the neighbouring coastal states. he also expressed support to panama's legitimate demand for full sovereignty over its whole territory.

the mexican president wished the conference a success, and hoped that consensus will be reached on the basic principles of the future law of the sea.

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* NATIONAL *
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LANGUAGE REFORMS

Criticize the Fallacies Against the Reform of Chinese Characters

by

Chang Sheng-lin (张 胜 林), a worker of the Fushun Municipal Electrical Equipment Plant

(Peking Kuang-ming Jih-pao, July 25, 1974)

Confucius was the originator of the art of restoration and retrogression in the history of China. In the past two thousand years and more, all reactionaries looked upon Confucius as their "ancient teacher" and raised the black banner of "subdue one's self and return to propriety" politically in an attempt to restore the old system. Culturally, they also practiced the principle of reviving ancient customs, propagated "learning from the ancients" and "emulating the ancients" and carried out the reactionary policy of cultural dictatorship and keeping the people ignorant. Confucius used to lament: "Even in my early days, a historiographer would leave a blank in his text..... Now, alas! there are no such things." (Confucian Analects: "Wei Ling Kung") This was the behavior of "a transmitter and not a maker, believing in and loving the ancients," and it exposed the reactionary stand of his moribund class on the decline in opposing reform and progress. The reactionaries who came afterward all used this set of magic weapons of Confucius in a vain attempt to achieve their counter-revolutionary goal of restoration and retrogression. For the sake of implementing Chairman Mao's revolutionary line and setting in motion the forward development of the work of reforming the written language, we must criticize the reactionary fallacies disseminated by them and eliminate their pernicious poison.

Refuting the "Call for Rectifying the Characters"

A habitual trick of the reactionaries is to use the tactic of "rectifying the characters" to oppose the reform of the Chinese characters by the working people. Confucius advocated that the "Son of Heaven" alone had the power to review and correct the written language. ("To no one but the Son of Heaven does it belong....to determine the written characters"--The Doctrine of the Mean) He also shamelessly blustered that after the death of King Wen of the Chou Dynasty, he was the chief representative of the slave-owning aristocracy. ("After the death of King Wen, was not the cause of truth lodged here in me?"--Confucian Analects: Tzu Han) The disciples of Confucius and their followers went all out to vilify the simplified characters created by the working people as "incorrect characters" or "vulgar characters." According to their reactionary logic, since the written language was reviewed and corrected by "sages and virtuous people," the working people naturally had no right to reform them. They evidently intended to use the reactionary concept of "orthodoxy" to prevent the reform of the Chinese characters.

The small handful of counter-revolutionary revisionists of the "three-family village" including Teng T'o said viciously: "Not everybody can create simplified characters indiscriminatingly and without any ground whatsoever." They also attacked the work of simplifying the Chinese characters as "too reckless." That was a reproduction of Confucius' reactionary thinking, "To no one but the Son of Heaven does it belong to order ceremonies, to fix the measures, and to determine the written characters." They wanted to abolish the simplified characters so as to control the instrument of the written language and push their reactionary program of "subdue one's self and return to propriety."

This "call for rectifying the characters" of theirs to oppose the reform of Chinese characters and the "theory of rectifying names" for the sake of realizing "subdue one's self and return to propriety" were in the same vein. The so-called "rectification of names" meant the use of the "propriety" of the reactionary class on the decline as the yardstick for the "rectification of names" and to correct and contain the changing objective reality. The "call for rectifying the characters" was also for correcting and containing the Chinese characters already reformed by the people by means of "rectifying the characters." The "rectification of characters," like the "rectification of names," was for turning back the wheel of history and dragging society backward.

Marxism holds that all material wealth as well as spiritual wealth in society are created by the working people. In the long period of social practice, our people, in keeping with the demands of social development, have unremittingly created and reformed the Chinese characters. However, the "rectification of characters" by the reactionary ruling class has confined the development of the written language and hindered the reform of the Chinese characters. Therefore, in order to push forward the development of the written language, it is necessary to criticize the reactionary "call for

rectifying the characters" and adhere to the correct orientation of letting the working people reform the Chinese characters.

However, our criticism of the reactionary "call for rectifying the characters" does not mean that we oppose the standardization of the Chinese characters. The reform and standardization of the written language stand for the unity of opposites and they play the role of promoting each other. Only with simplified Chinese characters could the standardization of simplified characters be brought about. Only with scientific standardization could the development of simplified Chinese characters be further promoted. This trend marked by the unremitting reform of the Chinese characters in social practice by the working people cannot be stemmed. Only by giving judicious guidance according to circumstances and by believing in and relying on the masses, could we carry out timely study and reorganization of the simplified characters in current use among the people, so that they could gradually be fixed. In the face of the trend to reform the written language, any clown who attempts to use the "call for rectifying the characters" to obstruct the reform of the Chinese characters can only come to the ignominous end of being spurned by the people.

Refuting the "Theory of They Will Suffer"

In the past several thousand years, despite the vigorous effort made by the reactionary ruling class to strangle the reform of the Chinese characters, the reform of the Chinese characters still progressed and developed in a big way. Since the founding of new China, under the correct leadership of Chairman Mao and the CCP Central Committee, and with the active participation of the broad masses of workers, peasants and soldiers in the work of reforming the written language, it has even more so become an irresistible trend of historical development. However, Liu Shao-ch'i and company were not reconciled to their defeat. They changed their tactics, and maliciously attacked the work of simplifying the Chinese characters as something that would "make people suffer in the long run." This kind of fallacy for confusing the mind of the people is a malicious attack against Chairman Mao's directive on reforming the written language as well as a shameless fraud directed against the broad masses of people. The simplification of Chinese characters is for removing the "high threshold" built by the reactionaries in culture to hold off the workers, peasants and soldiers, and simplifying the complex characters in common use to facilitate current application. As far as the working people are concerned, this is a good thing, and nobody has to "suffer." However, as far as those adhering to the doctrines of Confucius and Mencius and to restoration and retrogression are concerned, because their policy of keeping the people ignorant has been impeded and the revisionist trash peddled by them has been seen through, they naturally would have to "suffer."

In the long river of the history of the past two thousand and more years, whether to conform with social development and set in motion the reform of the Chinese characters or to obstruct social development and drag back the development of the Chinese characters has always been one of the main aspects of the acute struggle between reform and restoration and between

progress and regression on the cultural front. In spite of the black banner for "subduing one's self and returning to propriety" hoisted by all reactionaries, and all their tricks to strangle the reform of the Chinese characters by the working people, the tempo of the reform of the Chinese characters has never come to a standstill. Liu Shao-ch'i and company were extremely hostile to and apprehensive of the victorious development of the cause of socialist revolution and socialist construction in China, and they vainly attempted, by means of opposing the reform of the Chinese characters, to monopolize the ground of culture and push their counter-revolutionary revisionist line, so that the socialist new China would fall back to the semi-feudal and semi-colonial old China. This has fully exposed their determination to remain enemies of the people. We must, under the leadership of Chairman Mao and the CCP Central Committee, deeply, extensively and persistently develop the struggle to criticize Lin Piao and Confucius, criticize thoroughly the reactionary program for "subduing one's self and returning to propriety," eliminate their pernicious poison on the various battlefronts, and score a still greater victory in the work of reforming the written language.

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Make the Effort To Popularize the Standard Spoken Language

- an investigation on the popularization of the standard spoken language in the Canton Municipal No. 21 Middle School

(Peking Kuang-ming Jih-pao, July 25, 1974)

Spurred by the movement to criticize Lin Piao and Confucius and for the sake of better implementing Chairman Mao's directive on reforming the written language and conforming to the call for the vigorous development of the revolution in education, the Party committee of the Canton Municipal No. 21 Middle School attaches great importance to the work of popularizing the standard spoken language. After a period of efforts on their part, the standard spoken language has already become the language used for teaching and is spoken at meetings in the whole school. The cadres and teachers have already cultivated initially the fine practice of speaking the standard spoken language, and more and more of the students are persisting in speaking the standard spoken language.

The majority of the more than 150 cadres and teachers of the school speak the Cantonese dialect, the Hakka dialect and the Teuchew dialect. At present, apart from a very few teachers who sometimes still speak the Cantonese dialect in class, the rest of the teachers all persist in using the standard spoken language for teaching.

Of the 2,885 students, more than 80 percent speak Cantonese. After their coming to this school, they have very quickly learned to speak the standard spoken language. Last term, the school enrolled more than 100 junior middle school graduates from nearby production brigades. At the beginning, many of the students did not understand the standard spoken language. After several months of study, they not only have basically learned to speak the standard spoken language, but also improved very quickly their ability to express themselves with the standard spoken language. In the work of popularizing the standard spoken language, their principal methods are:

1. To raise understanding in the importance of popularizing the standard spoken language. The revolutionary committee of the school has conscientiously studied Chairman Mao's teaching, "All cadres should learn the standard spoken language." Its members realize that popularizing the standard spoken language is an important task bearing on implementing Chairman Mao's directive and improving the quality of teaching that should be incorporated into the target of the revolution in education of the school and that whether or not the standard spoken language is used in teaching should be taken into consideration when appraising teaching and study. They have made use of various meetings to propagate the great significance of popularizing the standard spoken language to the teachers, and transmitted to them the documents and notices on popularizing the standard spoken language issued by the municipal revolutionary committee and the municipal education bureau for

conscientious implementation. The Party branch of the school has also called on the teaching staff and the League branch to set the pace and play an exemplary role in the work of properly popularizing the standard spoken language.

In the course of popularizing the standard spoken language, some ideological obstacles had been encountered by the school. Later, by means of studying and summing up typical experiences, the ideological obstacles were eliminated. One of the young teachers said: "In the past, when our teachers appeared in class, they always spoke the Cantonese dialect, so I did not pay any attention to the study of the standard spoken language. Later, when I became a teacher, I also started out by teaching in the Cantonese dialect. However, when I noticed the phenomena that the students tended to write many characters in the wrong way and give a poor performance in sentence construction due to the influence of dialects and that the quality of teaching had thus been affected, I was determined to use the standard spoken language in teaching." At present, she is now able to persist in using the standard spoken language in teaching.

Many teachers have also realized through practice that in order to speak the standard spoken language fluently, a process of study is required. As long as we practice diligently, this process can be shortened. One of the old teachers of the mathematics course said: "When I first started to use the standard spoken language for teaching, I was unable to speak fluently. After speaking it more often, I slowly got used to it and was gradually able to talk fluently." Because the teachers took practical action to implement firmly Chairman Mao's directives and energetically propagate such directives to the students, the students also actively took action to implement such directives. With the teachers and students encouraging and learning from one another, work to popularize the standard spoken language was gradually unfolded.

2. The leadership setting the pace. The secretary of the Party branch of the school is a Cantonese, but she always insists on setting the pace in speaking the standard spoken language at meetings, big or small. The deputy leader of the political work team is also a Cantonese, and when speaking the standard spoken language, he always made people laugh because of his inaccurate articulation. Some people made fun of him saying: "Your standard spoken language sounds like neither this nor that. You better continue to speak Cantonese!" He replied: "It is precisely because I cannot speak well that I should practice more." His spirit in making diligent effort to speak the standard spoken language greatly touched everybody. With the pace set by them, the enthusiasm of everybody for study became even higher. At present, speaking the standard spoken language has become a common practice among the teachers and students of this school.

3. To form the fine practice of speaking the standard spoken language. They realize that as long as the teachers and students make concerted effort and persist in it conscientiously, they can gradually form the fine habit of speaking the standard spoken language. In the past few years, following the development in the cause of education, there have

been changes in the leadership and the teachers of this school, and the number of teachers has doubled. However, because the school has initially formed the fine habit of speaking the standard spoken language, even those who could not speak it would also learn to speak it after their arrival at this school. Recently, a newly transferred leader of the political work team arrived at the school, and he spoke only the Cantonese dialect. When the old teachers asked him to speak the standard spoken language, he replied: "I don't know how!" Everybody said: "You could learn to speak it bit by bit." At present, through conscientious study, even though the deputy leader of the political work team still could not speak well, he nevertheless still persists in speaking the standard spoken language. Even when they go to fraternal schools for lessons, whenever they discover anyone using the Cantonese dialect in teaching, they would sincerely offer their opinions.

4. To strengthen leadership over the popularization of the standard spoken language. With the language course as the base, the school trains the students in reading and speaking. Lessons in Chinese phonetization and dictionary reading are conducted for the students to help them catch up. Blackboard bulletins are used to popularize the significance of popularizing the standard spoken language, and poetry and literary recitation meetings are held.

At present, they are in the course of further summing up the experience in popularizing the standard spoken language, and are determined to do a better job in the work of popularizing the standard spoken language.

- The Investigation Team of the Office of Culture and Education under the Canton Municipal Revolutionary Committee

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CRITICISM OF "ENLARGED EDITION OF WRITINGS OF HIGH STANDING"

Middle School Teachers and Students Criticize the "Enlarged Edition of Writings of High Standing" With the Marxist Viewpoint

(Peking Kuang-ming Jih-pao, July 25, 1974)

(Our own correspondent) The Party branch of the Ch'epu Middle School in P'uch'i hsien, Hunan Province, has led the broad masses of teachers and students to start a criticism of the "Enlarged Edition of Writings of High Standing" (增广贤文) with the Marxist viewpoint so that the movement to criticize Lin Piao and Confucius could keep on developing on a penetrating, widespread and sustained basis.

Following the deep-going development of the criticism of Lin Piao and Confucius, there has been some improvement in the line awareness of the teachers and students, and the words of some of the feudal "primers" circulating in society have caught their attention. After due investigation, they have found that quite a number of sayings are drawn from the "Enlarged Edition of Writings of High Standing." This book was formerly known as "Writings of High Standing of the Past" said to have been compiled by a followers of Confucius and Mencius in the Ming Dynasty. After successive additions and amendments by reactionary scholars, it became the "Enlarged Edition of Writings of High Standing." The teachers and students hold that this book propagated such feudal ethics and morality as the "concept of ordinances of heaven," "fatalism," "the doctrine of the Mean" and "getting learned in order to be an official," which are spiritual opiates for carrying out ideological domination over the working people. Everybody said: For the sake of criticizing Lin Piao and Confucius in close integration with reality and mopping up the influence of old ideology from every hook and corner of society, it is necessary to discredit by criticism the "Enlarged Edition of Writings of High Standing."

In the course of criticism, they studied seriously Marxism-Leninism and Mao Tse-tung's thought, laid hold of the weapon of criticism, and carried out side by side study and criticism. For example, when criticizing the saying, "With a clear conscience, you will have nothing to fear when someone knocks at your door in the middle of the night," they studied conscientiously Chairman Mao's teaching: "It is necessary to use the concept of class and class struggle and the method of class analysis to analyze everything," and realized that different classes have distinctly contrary concepts of right and wrong. In publicizing "clear conscience," the bourgeoisie and all exploiting classes are vigorously peddling the notorious "theory of human nature" for the purpose of covering up their own diabolical man-eating essence on the one hand and making the working people stop resisting and willingly accept their enslavement on the other. We of the proletariat must oppose and struggle against domination by the bourgeoisie and all exploiting classes. This is essential to the fundamental interests of the proletariat and is a very good thing.

In the course of criticism, they closely rallied around the central theme of criticizing Lin Piao and Confucius, and set the reactionary fallacies of Lin Piao and Confucius against the evil sayings of the "Enlarged Edition of Writings of High Standing" for criticism. For example, when criticizing the saying, "You are advised against doing anything that is evil, and encouraged to do anything that is good," they set it in contrast with Confucius' "Do not do to others what you do not want to be done to yourself" and Lin Piao's "Be benevolent to those loyal to you" so as to expose the wicked deeds of Lin Piao, Confucius and other reactionary classes, and to discern their hypocritical and deceptive nature. Meanwhile, they made a class analysis of the "views on good and evil" of the proletariat and the exploiting classes, and clearly saw the sinister objective of the reactionary ruling classes in vigorously advocating "get rid of what is evil and follow what is good."

In the course of criticism, the Party branch of the school paid great attention to bringing into play the hardcore role of the theoretical study team and opportunely organizing its members to set the pace in study and discussion. They were also called upon to write articles of criticism and to make an epitome for annotation. Spurred by these backbone elements, mass criticism was rapidly unfolded. When the B class of Senior Middle Two criticized the saying, "When lodging under the roof of another, who could avoid bowing his head," some said that this was meant for promoting "the doctrine of the Mean," others said that it was for propagating "the slavish philosophy," and some others said that it was the stratagem of "living obscurely." The members of the theoretical study team looked through data together with others and analyzed "the doctrine of the Mean," "the slavish philosophy" and the stratagem of "living obscurely." They realized that these words were spoken in the past by the exploiting classes because they wanted to make the working people honestly forbear their oppression and bullying and to propagate their "slavish philosophy." Now, in speaking these words, they wanted to "bend in order to go forward" and "subdue one's self and return to propriety" and practice the strategem of "living obscurely." However, we of the proletariat must dare to rebel when under reactionary rule, and when we are under the pressure of the erroneous trend, we must dare to go against the tide, and unswervingly courageously move forward along Chairman Mao's revolutionary line.

In order to deepen further criticism, the Party branch of the Ch'epu Middle School also organized the teachers and students to conduct social investigation and make criticism together with the poor and lower-middle peasants. When criticizing the "Enlarged Edition of Writings of High Standing" together with the poor and lower-middle peasants of the Ch'ihpi commune, an advanced unit in "learning from Tachai in agriculture" of the whole province, Chang Shou-chung, the leader of the No. 5 production team of the Tungfeng No. 6 production brigade, used the lively fact of how his production team changed its backward outlook after four years of arduous struggle and succeeded in topping the targets set by the "Program" for grain, cotton, edible oil and hog to effectively criticize the idealist conception of history and the theory of mandate of heaven" in the saying, "The ingenuity of heaven is even greater than the ingenuity of man and though your aspiration may be high, you may not be fated to fulfill so high an aspiration."

At the meeting, based on the abundant facts derived from investigations, the teachers and students made criticism together with the poor and lower-middle peasants. The speeches of the poor and lower-middle peasants and of the teachers and students directed their spearhead straight at Lin Piao and Confucius and dealt a mortal blow to the "concept of mandate of heaven" and the "theory of innate genius" advocated by them.

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TEACHING OF "HISTORY OF CHINESE PHILOSOPHY"

Prominent Results Scored in Reforming the Teaching of the "History of Chinese Philosophy"

(Peking Kuang-ming Jih-pao, July 6, 1974)

(Our own correspondent) Spurred by the movement to criticize Lin Piao and Confucius in conjunction with its combat mission to study the history of struggle between Confucianism and Legalism, the Philosophy Department of Peking University has scored more prominent results in the reform of the teaching of the history of Chinese philosophy.

The "History of Chinese Philosophy" is a course of study involving the historical facts of Chinese philosophy in the past two thousand years and more. Before the great cultural revolution, this course in Peking University was a rostrum for popularizing the reactionary thinking of the doctrines of Confucius and Mencius. After the great proletarian cultural revolution, buffeted by the tide of revolution, it started a course of changes, but there were still many traditional concepts that honored Confucianism and opposed Legalism. For example, the course solely discussed some representative figures in the history of philosophy without discussing the struggle between the two lines of the Confucian school and the Legalist school. It played up the Confucian school and disparaged the Legalist school.

In the struggle to criticize Lin Piao and Confucius, the broad masses of worker-peasant-soldier students and the revolutionary teachers strongly called for reforming the course in "History of Chinese Philosophy" and thoroughly sweeping away the reactionary influence of the doctrines of Confucius and Mencius. In the second half of last year, the first term of the worker-peasant-soldier students in this department, in conjunction with their graduation practice, cut up the "Bible" of the Confucian school--the Confucian Analects--by writing the "Commentaries on the Confucian Analects" under the guidance of Mao Tse-tung's thought. Meanwhile, the second-year worker-peasant-soldier students wrote "Brief Explanations on the Terminology of the Doctrines of Confucius and Mencius" (120 items). In conjunction with teaching together with the teachers, they also boldly reformed the curricular system, teaching contents and teaching methods of the course in the "History of Chinese Philosophy."

In accordance with Chairman Mao's teaching, "Class struggle, some classes triumph, others are eliminated. Such is history, such is the history of civilization for thousands of years. To interpret history from this viewpoint is historical materialism; standing in opposition to this viewpoint is historical idealism," they smashed the old system of teaching the "History of Chinese Philosophy" and used the struggle between Confucianism and Legalism as the basic clue to reveal the characteristics and laws of the two-line struggle in the history of Chinese philosophy.

The Legalist school advocated progress and reform, and was opposed to the restoration of the ancient order and retrogression, while the Confucian school praised the past and denounced the present, seeking restoration and retrogression. In the past two thousand years and more, the progressive tradition represented by the Legalist school again and again waged violent struggles against the reactionary trend of thought represented by the Confucian school. Based on this basic clue of the struggle between Confucianism and Legalism, the reformed course of study strived to organically link together representative figures of various periods and different schools in the history of Chinese philosophy according to the clue of the struggle between the two lines. They introduced at different times in historical order the typical examples of many representative figures of the Legalist school, such as Philosopher Hsün, Han Fei, Wang Chung, Liu Tsung-yuan, Yen Fu, etc., and their most important works. They criticized the typical examples of a series of representatives of the Confucian school like Confucius, Mencius, Tung Chung-shu, Chu Hsi, Tseng Kuo-fan, etc., and their reactionary words and deeds. They put the study of the characters in the history of philosophy in the objective environment of the class contradiction and national contradiction of that time, and combined them more closely with the class struggle and two-line struggle of that time. They combined the struggle of the ideological lines with the struggle of the political lines of that time. In this way, they more systematically criticized the doctrines of Confucius and Mencius and the reactionary thinking that honored Confucianism and opposed Legalism, and gave the progressive role of the Legalist school the essential historical affirmation, thus enabling the reform of this course of study in the "History of Chinese Philosophy" to achieve remarkable results.

Through summing up the experience in the two-line struggle between Confucianism and Legalism in the history of philosophy, the teachers and students have further realized that the bourgeois idealism and metaphysics advocated by the Lin Piao anti-Party clique represented but a hodge-podge of the reactionary philosophy of Confucius and Mencius and those who honored the Confucian school and opposed the Legalist school in history. This is of great practical significance toward liquidating the counter-revolutionary criminal acts of Lin Piao and company, digging deep into the class ideological root causes of Lin Piao's counter-revolutionary revisionist line, penetratingly unfolding the socialist revolution in the ideological sphere, and strengthening the dictatorship of the proletariat.

The teaching of the "History of Chinese Philosophy" at the philosophy department of Peking University now pays greater attention to the principle of integrating theory with practice and the results in the reforms effected in the methods of teaching are also more prominent. Prior to the great cultural revolution, this course sometimes spent over 100 hours talking about Confucius and his teachings. Even for the single word of "Confucian," it also took half a period to quote extensively and to make scholastic textual research, but make no reference to actual class struggle and the two-line struggle. Now, more attention is paid to the combat role of philosophy in actual class struggle so as to make the teaching of the history of philosophy serve proletarian politics. In the past,

some teachers were accustomed to use the cramming or spoon-feeding method in teaching, but now the developmental mode is adopted to promote self-learning by the students. For example, before teaching Liu Tsung-yuan's "On Feudalism" in class, the full text of "On Feudalism" and some typical articles making an appraisal of it were printed for distribution to the students who were guided to analyze typical examples of Liu Tsung-yuan's concept of history, and study the appraisal of the historical role of Ch'in Shih Huang by "On Feudalism." The lesson was vigorously and solidly learned. Both the teachers and students felt that they were well rewarded. They also combined the reading of the writings of the Confucian school and the Legalist school with the making of revolutionary mass criticism. In the course of study, the students wrote over 100 essays criticizing Lin Piao's thinking that honored Confucius and opposed Legalism, thus enhancing their ability to distinguish fresh flowers from poisonous weeds.

In the process of reform, the worker-peasant-soldier students amply demonstrated their role in "attendance, management and reform." From the beginning to the end, they devoted themselves to the battle with a high revolutionary spirit. They studied "Anti-Dühring," "Feuerbach and the End of German Classical Philosophy," "Materialism and Emperio-Criticism," "On Contradiction" and "On Practice," and used the Marxist stand, viewpoint and method to analyze and study problems in the history of Chinese philosophy.

In the struggle to criticize the old curricular system that honored Confucianism and opposed Legalism, the worker-peasant-soldier students, together with the revolutionary teachers, applied the material dialectical and historical materialist viewpoint and have criticized many old traditional concepts and bourgeois prejudices, for example, the question of how the reactionary philosopher Wang Shou-jen of the Ming Dynasty switched himself from objective idealism to subjective idealism; how the old teaching materials made the incident of "kechu" (格竹) into the "cause" of change because of traditional allegations. It was said that Wang Shou-jen, based on Chu Hsi's objective idealist teaching that "one must pursue the source of learning in order to be a sage," had sat down and studied in front of the bamboo slips for seven days and nights. He did not learn any principle, but on the contrary, came down with a serious illness. Having suffered in this way, Wang Shou-jen "realized" that only through meditation could he study things of the world. He thus switched his faith from objective idealism to subjective idealism. The worker-peasant-soldier students basically did not believe in this version and pointed out that this was using the idealist concept of history to explain history. Based on the theory of class struggle, they analyzed the situation of class struggle in the Ming Dynasty and pointed out that the change in Wang Shou-jen had actually changed his philosophy to meet his own counter-revolutionary need in the course of his ruthless suppression of the peasant uprisings.

In the course of running schools with open doors, the worker-peasant-soldier students criticized Lin Piao and Confucius together with the workers, peasants and soldiers in society, and they learned many things that could not be learned in the classroom. In conjunction with the study to criticize Lin Piao and Confucius in society, they also investigated on a large scale

the pernicious influence of the doctrines of Confucius and Mencius and wrote substantial investigation reports on their threat to the socialist revolution and construction. This also played a specific role in giving impetus to teaching reform.

"The question of teaching reform is mainly a question of teaching staff." In the past, the doctrines of Confucius and Mencius and the reactionary thoughts that honored Confucianism and opposed Legalism had their traditional influence in the teaching research office of the history of Chinese philosophy. When conducting class for the second-year worker-peasant-soldier students, some teachers at first still taught the teaching material influenced by thoughts that honored Confucianism and opposed Legalism, and they were boycotted by the worker-peasant-soldier students.

The great struggle to criticize Lin Piao and Confucius ferociously buffeted the ideology of the exploiting classes and accelerated the transformation of the teachers' world outlook. Based on the intellectual policy of the Party, the Party general branch of the philosophy department paid attention to uniting all those intellectuals who were willing to participate in the criticism of Lin Piao and Confucius, brought their role into play, and voiced welcome for every improvement they made. Starting from the actual circumstances of the teachers, the Party general branch also adopted various measures to assist the teachers to enhance their awareness and transform their world outlook. They organized the teachers to study works by Marx and Lenin, and Chairman Mao's writings to go out of their school and take society as factory, to join the struggle to criticize Lin Piao and Confucius among the masses of workers, peasants and soldiers, and to transform themselves ideologically through the practice of struggle.

Through study and practice, many teachers have heightened their political awareness, deepened their understanding of the reactionary nature of the doctrines of Confucius and Mencius, and made positive contributions to the revolution in education.

Based on earlier reforms made in the teaching of the history of Chinese philosophy, the teachers and students of the philosophy department have recently gone into the midst of the workers, peasants and soldiers to publicize the history of the struggle between Confucianism and Legalism. In order to help the workers, peasants and soldiers understand the Legalist school and the writings of the Legalists, they have actively compiled the "Legalist Terms Briefly Explained," and at the same time added notes to the more than 20 essays by Chia I and other Legalists. They have also written articles to make an analytical study of the principal writings of some representative figures of the Legalist school, and strived to make contributions toward deepening, popularizing and perseveringly developing the struggle to criticize Lin Piao and Confucius.

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PRODUCTION AND CRITICISM OF LIN PIAO AND CONFUCIUS

Criticism of Lin Piao and Confucius Promotes Production in Northeast China Plant

(NCNA-English Shenyang, July 29, 1974)

a huge streamer with the motto "grasp revolution, promote production" hangs over the entrance to the shenyang no. 1 machine tool plant which has a work force of 7,000. the plant's output of heavy and precision machine tools for the first quarter was more than 20 per cent over the same 1973 period. the second quarter's state output plan was also overfulfilled.

"just as chairman mao teaches, we workers should act both as the main force in criticizing lin piao and confucius and as models in promoting production," said 42-year-old wang hsi-lin, a veteran worker of the plant.

wang hsi-lin became an apprentice in a factory run by japanese imperialism thirty years ago. he cites the beatings he received from foremen and the backbreaking twelve-hour day the workers toiled at that time to criticize the ultra-right essence of lin piao's revisionist line. "lin piao used confucius' 'restrain oneself and return to the rites' in an attempt to force us back to the semi-feudal and semi-colonial society of the old days. we had enough suffering under capitalism. the working class will make redoubled efforts to build socialism," wang hsi-lin pledged. the grinder he operates has done three times as much work as the set quota every day in the past few months.

there are many veteran workers like wang hsi-lin. together with the young workers, they have studied works by marx, engels, lenin, stalin, and chairman mao, launched revolutionary criticism and conducted a socialist emulation campaign. six hundred and fourteen workers have been fulfilling three times as much work as their daily quotas or even more this year.

marx pointed out: "the greatest productive power is the revolutionary class itself." at criticism meetings in the forging workshop, workers listed the changes there as a rebuttal to lin piao who advocated the reactionary confucian fallacy "the highest are the wise and the lowest are the stupid". the poorly equipped workshop was designed by a foreign expert in the 1950's and the work methods were backward. a technical innovation group composed of workers, cadres and technicians was formed during the great proletarian cultural revolution and they rebuilt the workshop's six furnaces. they changed the fueling from coal to heavy oil to reduce pollution and cut the furnace size by half. they also made or remodelled 16 pieces of large equipment to automate or semi-automate the work process. renovation

of a ring roller earlier this year increased the variety of its products from three to more than 40.

veteran worker-technician li tzu-hung said: "the great changes our workshop has made show that workers armed with marxism-leninism-mao tsetung thought are the wisest and the most capable. imitating confucius and setting himself up as a 'genius' who was 'born with knowledge', lin piao was a big party and military overlord who did not read books or newspapers and had no learning at all. he slandered us workers as the 'lowest' and the 'stupid' because he wanted to enslave us once again."

the vigorous mass technical innovations campaign brought 85 technical innovations in the first quarter of this year, 50 per cent more than in the same 1973 period. the experienced veteran workers are the backbone of the campaign and many young workers are taking an active part. 24-year-old milling machine operator liu kuei-yen, a communist youth league member. is an apprentice with less than three years' experience. with the help of veteran workers, she devised a high-speed cutting method and her output was four times the quota for a skilled worker. chu kuang, an apprentice in the heavy lathe workshop, worked out a new set of chucks that raised efficiency seven-fold. a veteran worker said: "the fact that apprentices are making technical innovations in itself is powerful criticism of the fallacy that 'the highest are the wise and the lowest are the stupid'".

leading cadres at all levels join the workers in criticizing lin piao and confucius and are determined to keep to the mass line. the plant party committee mobilized the masses to improve the quality of some products. the workers recommended those with high political consciousness and skill to help the leadership map out a plan. all products of the plant are now up to standard.

TECHNICAL INNOVATIONS

Technical Innovations in Northeast China Province

(NCNA-English Shenyang, July 28, 1974)

workers in liaoning province, one of china's heavy industrial bases, are active in the technical innovations movement. they have made 200,000 technical innovations, including 28,000 major ones, since 1970.

tapping production potential through technical innovation is an important way to develop china's industry with greater, faster, better and more economical results.

technical innovation groups made up of skilled workers, technicians and cadres have been formed in many factories at plant, workshop and work team levels. the factory leadership maps out programmes for technical innovations based on proposals the workers make while discussing state plans. these programmes are carried out by all workers with the technical innovation groups as the core.

the technical innovation groups have a total membership of more than 40,000. the provincial industrial department last year organized teams led by model workers to popularize the use of advanced cutters in 74 factories and mines. the team members demonstrated their skill to 53,000 people, exchanged experience with workers there and helped solve over 100 key technical problems.

during the great proletarian cultural revolution, the cadres criticized the idealist view of history that "heroes are the makers of history" advocated by liu shao-chi and lin piao, and carried out the mass line still better.

the shenyang no. 1 radio factory provides a good example of how the mass line works. before the cultural revolution, the factory relied on a few technicians to build an automatic production line for making resistors. several years passed without success.

during the cultural revolution, the factory party committee organized a "three-in-one" technical innovation group and relied on the masses to tackle the problem. an automated line was completed in just over one year. it now turns out seven million resistors a year, 14 times the previous figure.

the medium section rolling mill of the anshan iron and steel company, china's biggest, has in the past three years semi-mechanized the charging of heating furnaces and installed a mechanical tilter on the rolling mill to replace heavy manual labour. hourly output of some rolled steel products rose 10 to 40 per cent.

A Man Ahead of Time--Technical Innovator Yang Meng-huan

(NCNA-English Shenyang, July 29, 1974)

veteran lathe turner yang meng-huan who completed 15 months' work in three and a half months this year is called a man ahead of his time by workers of the penhsi machine tool plant in northeast china.

he used to spend an average of 105 minutes in processing a casting. now he finishes it in 11 minutes, thanks to the dozen technical innovations he have made to the cutters.

a communist party member, yang meng-huan is one of the numerous advanced workers who have become known during the great proletarian cultural revolution.

in 1973 he did the work of three, exceeding the quota by 230 per cent, in celebration of the tenth national congress of the communist party. he was elected an advanced worker of the plant and of penhsi, an industrial city in industrial liaoning province.

as head of a lathe turners team, yang meng-huan organized his teammates into a theoretical study group since the current movement to criticize lin piao and confucius began this year. they studied in off-duty hours the "manifesto of the communist party", "critique of the gotha programme", "the state and revolution", "on contradiction", "on the correct handling of contradictions among the people" and other works by marx, engels, lenin and stalin and chairman mao.

they used the marxist stand, viewpoint and method to deepen the criticism of lin piao who followed confucius' precept "restrain oneself and return to the rites" in an attempt to restore capitalism. this raised their consciousness of class struggle and the two-line struggle, and their socialist enthusiasm. a technical innovations movement was launched.

yang meng-huan the team leader pledged himself to finish in four months his quotas for this year and the first quarter of 1975. his initiative won plant-wide support.

many workers joined him in improving the cutting tools. they adopted measures to increase the feed and used multi-cutters instead of single cutters.

the lathe turner now completes a bushing in one cutting by using a formed cutter he introduced. formerly four cuttings had to be done.

yang meng-huan always puts a strict demand on himself. he never wastes a minute. even if only half an hour is

left in his work hours when he comes back from a meeting, he would put on his over-alls and go full speed ahead with his job.

the plant once accepted an order for some products it had never made before. yang meng-huan carried his bedding to the plant and stayed there until the task was fulfilled in time with high quality.

yang meng-huan fulfilled his promise fifteen days in advance. his team also completed 90 per cent of the production plan for this year.

a hightide in grasping revolution and promoting production has been brought about in the machine tool plant with yang meng-huan and other advanced workers setting the pace. the plant fulfilled the state quota for the january-june period 31 days ahead of schedule.

LOCAL INDUSTRY

Southwest China Minority Area Develops Local Industry

(NCNA-English Kweiyang, July 29, 1974)

the puyi-miao autonomous chou in southern kweichow province has set up a large number of factories since the great proletarian cultural revolution began in 1966. the autonomous chou and its counties now run 169 enterprises as against 97 on the eve of the cultural revolution. rural people's communes and their production brigades also have their own industries.

total industrial output value of the autonomous chou in 1973 was 2.4 times that of 1965, the year before the cultural revolution began.

abundant in mineral and water resources, the area provides favourable conditions for developing industry. but it had no modern industry under the dark rule of the kuomintang reactionaries before liberation. local industry began to develop after liberation under the guidance of the chinese communist party's national policy. their socialist enthusiasm enhanced during the cultural revolution, the local multi-national people set up many factories to serve local needs.

the principle of supporting agriculture is adopted in developing local industry. every county has farm machinery repair workshops, and most counties have their own coal pits. the autonomous chou has seven chemical fertilizer plants, two small iron works and eight cement plants. many small hydro-electric power stations, small mines and

hardware factories in the communes are geared to farm production. the area has more than 600 small hydro-electric power stations.

the local industries have in the past three years supplied the rural areas with 34,600 tons of chemical fertilizer, 27,300 tons of cement as well as a large number of diesel engines, water turbines, pumps, rice-transplanters and other farm implements to facilitate farm mechanization.

RURAL SCHOOLS

Primary School Run By Northeast China Peasants

(NCNA-English Shenyang, July 28, 1974)

a primary school run by the poor and lower-middle peasants of a commune brigade in northeast china's liaoning province now has 13 teachers and 270 pupils as against one teacher and 14 pupils when it was set up ten years ago.

the school has graduated 110 pupils. most of them now work on farms, some becoming cadres, agro-technicians and book-keepers. the rest continue their studies in middle school.

located in a hilly region of yingkou county, the sungshu brigade has 250 households that are scattered in gullies and along a stream. the area had no school in the old society.

the government set up a primary school four kilometres distant from sungshu after liberation. but owing to interference by the revisionist line on education, only 55 per cent of the school-age children in the brigade attended school in 1964.

that year the local poor and lower-middle peasants resolved to run a school by themselves when they learned of chairman mao's teaching: people's communes and production brigades should be encouraged to run schools where conditions permit.

led by the brigade party branch, the poor and lower-middle peasants set up a committee for running the school. they chose a young middle school graduate as teacher and turned a barn into a classroom. children attending school brought stools with them. the textbook was compiled by an old poor peasant with the teacher.

the great proletarian cultural revolution has opened up broad prospects for new socialist things. in november

1968 the journal "red flag" published an investigation report on how the poor and lower-middle peasants of the sungshu brigade ran the school. it warmly praised what they did.

how did the poor and lower-middle peasants run the school?

first of all they break with all rules and conventions of the "regular" school. children of all age can go to school. the school has four sub-schools in distant production teams for the convenience of the pupils there. those who have to take care of their younger brothers or sisters may bring them along or come to school late and leave early. two of the sub-schools have classes for pre-school-age children.

teachers do hair cutting, washing and mending for pupils after school. they lead pupils in wading across the stream when it is in spate in summer. in winter they accompany the children home when the hill paths become slippery after snow.

the parents say with satisfaction: "the school is really good. our children are taught to love chairman mao, love the collective and labour. that's exactly what we want."

teaching is closely associated with the three revolutionary movements of class struggle, the struggle for production and scientific experiment. apart from standard textbooks, the pupils are taught politics and production skill according to local needs.

in 1969 when soviet revisionist social-imperialism encroached upon china's territory of chenpao island, the school immediately made the struggle against revisionism the focus of education. lessons in politics, history, geography, the chinese language and arithmetic all fit in with this general purpose.

in the current movement to criticize lin piao and confucius, teachers and pupils wrote many children's rhymes to bring home to pupils of lower forms the significance of the criticism of lin piao and confucius.

the school has 12 part-time peasant-teachers to teach the pupils farming subjects. it often invites old poor peasants to give talks on village history and their own life stories. they contrast their bitter past with their happy present and urge the youngsters to love the party, chairman mao and socialism.

keeping to chairman mao's may 7 directive, the school runs a small farm, a forestry farm and an orchard to prepare the children for farming in future. income from the farms and the orchard goes to cover school expenses and the cost of textbooks. tuition is free.

to implement chairman mao's proletarian educational line, the school insisted that teachers should not divorce themselves from proletarian politics or productive labour and should maintain close links with the poor and lower-middle peasants. teachers are chosen from among local educated young people from working people's families who have high consciousness of the two-line struggle, are active in physical labour and have profound class feeling for the poor and lower-middle peasants.

the school forms part of the production brigade and the teachers are regarded as commune members. the brigade party branch constantly organizes the teachers to study works by marx, engels, lenin and stalin and chairman mao and take part in political activities. the party branch frequently asks poor and lower-middle peasants to make an appraisal of the teachers. all this helps raise the teachers' consciousness of the struggle between the two classes and the two lines and of continuing the revolution under the dictatorship of the proletariat.

in addition to working with pupils on school-run farms, the teachers also join commune members in collective labour on their days off.

nourished by mao tsetung thought, the teachers strive to be both "red and expert" and serve the poor and lower-middle peasants wholeheartedly. they always keep their mind on the needs of the poor and lower-middle peasants. since peasants want their children to learn calculation on the abacus and book-keeping, hsu ching-yuan manages to teach pupils of the first form to use the abacus and in the second year they can do addition and subtraction of four digits as well as simple multiplication and division.

hsu ching-yuan is praised by the poor and lower-middle peasants for her outstanding service and has been cited as a model teacher of yingkou county. she is one of the five teachers at the school who have been admitted into the communist party. four others have joined the communist youth league.

BANK SAVINGS

Bank Savings Rise in China

(NCNA-English Peking, July 28, 1974)

people in peking, shanghai, tientsin and other cities and towns throughout china deposited more money in banks in the first six months of this year than in the corresponding period of any previous year.

the net increase in bank savings in january-june was equal to 89 per cent of the net increase for the whole of last year.

the rapid rise in bank savings reflects the vigorous growth of china's national economy and constant improvement in people's living standards since liberation, especially since the great proletarian cultural revolution began in 1966.

in the current movement to criticize lin piao and confucius, workers, peasants and soldiers contrasted their life before and after liberation and condemned the revisionist fallacies spread by the lin piao anti-party clique and its scheme to restore capitalism. they love the new socialist society all the more and have deposited more money in the bank in support of socialist construction.

SPORTS

Sports Popular in Northwest China Minority Area

(NCNA-English Yinchuan, July 28, 1974)

a minority area in the ningsia hui autonomous region, northwest china, now has 3,900 basketball, volleyball, badminton and table tennis teams. in addition, a large number of people regularly take part in track and field events, tug-of-war, mountaineering and setting-up exercises.

the kuyuan area, where the hui people live in compact community, has a population of over one million. but sports were backward before liberation. oppressed and exploited by kuomintang reactionaries and landlords, local people lived in poverty and were deprived of access to sports. they became masters of their destiny after liberation. as production expanded and their living standards improved, sports became more and more popular.

take lungteh county at the foot of the liupan mountains.

more than 58,000 people out of a population of 130,000 regularly take part in sports. all 20 people's communes and 200 production brigades have their own men's and women's basketball teams. other sports the county promotes include volleyball, table tennis, badminton, mountaineering, weight-lifting and cycling.

more and more women of hui nationality in the area have become sports enthusiasts. chingyuan county has 115 peasant basketball teams, and 52 of them are women's teams.

the principle of practising economy is followed in promoting sports. young people of the changcheng commune levelled gullies in their spare time to make more than a dozen basketball courts with home-made backboards. over 50 per cent of the young people in this commune are sportsmen.

the militia of many people's communes and production brigades includes sports in their military training. the militia of the hsingjen commune includes cross-country races and cycling in its training programme, in addition to practising shooting, bayonetting and hand-grenade throwing. the militia of another commune often goes mountaineering.

the party and the people's government pay great attention to the development of sports in areas inhabited by minority peoples. the government allocates funds every year for the purpose. districts, counties and communes in the area have set up special groups to guide mass sports activities.

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* FOREIGN RELATIONS *
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CHINA AND EGYPT

Chinese and Egyptian Gymnastics Teams Hold Joint Exhibition in Peking

(NCNA-English Peking, July 28, 1974)

the egyptian and chinese gymnastics teams held a joint exhibition in the capital indoor stadium here this evening.

ngapo ngawang jigme, vice-chairman of the standing committee of the national people's congress, and li ching-chuan, a leading member of the all-china sports federation, were among the spectators. prior to the exhibition, they met and had a friendly talk with mohamed ahmed abdo ali, leader of the egyptian gymnastics delegation, and other egyptian friends. ngapo ngawang jigme and others also met the gymnasts of both teams.

salah el-abd, egyptian ambassador to china, and yin hsi-nan, pai ping and wang pu-ching, leading members of other chinese departments concerned, were present at the meeting and watched the joint exhibition.

the capital indoor stadium tonight was alive with a warm atmosphere of friendship between the peoples and sportsmen of china and egypt.

gymnasts on both sides showed top form in the exhibition this evening. the egyptian male gymnasts gave fine performances of the giant cartwheel vault followed by a back somersault on the long horse. the egyptian women gymnasts fascinated the spectators with their beautiful swings and revolvings on the uneven bars. forward and side somersaults and other highly difficult routines performed by a group of chinese girls on the balance beam made a deep impression on the spectators.

tremendous applause arose from the stands at the end of the exhibition, congratulating the gymnasts of both countries on their excellent performances. the chinese and egyptian gymnasts are scheduled to give another joint exhibition tomorrow evening.

CHINA AND JAPAN

Chang Hsiang-shan Meets and Fetes Japanese World Youth Visit Exchange Association Delegation

(NCNA-English Peking, July 28, 1974)

chang hsiang-shan, vice-president of the china-japan friendship association, this afternoon met and had a friendly conversation with the members of the delegation of the japanese world youth visit exchange association with kenji maede as the leader, rihei otsuka as the adviser and hiroshi shiga as the secretary-general.

after the meeting, chang hsiang-shan gave a banquet in honour of the japanese friends.

present on the occasions were lin li-yun, ou tang-liang, sun ping-hua, chia hsueh-chien, mao pao-chung and chang hsueh-chun.

at the banquet permeated with a friendly atmosphere, chinese and japanese young people sang their national songs and played music.

the japanese delegation arrived here on july 26 for a friendly visit to china at the invitation of the china-japan friendship association.

Japanese TU Delegation Leaves Peking for Southern China

(NCNA-English Peking, July 28, 1974)

the delegation of the general council of trade unions and the federation of independent trade unions of japan left here by train today to visit southern china before going home. leader of the delegation is tomitaro kaneda, vice-chairman of the general council of trade unions, with teruo sakurai, vice-chairman of the federation of independent trade unions, as its deputy leader and mizuho yatsushiro its secretary general.

the delegation was seen off at the railway station by chang shih-chung, vice-chairman of the peking trade union council, and han hsi-ya, a leading member of a department concerned.

China Council for Promotion of International Trade
Friendship Delegation Leaves Japan for Home

(NCNA-English Tokyo, July 28, 1974)

the friendship delegation of the china council for promotion of international trade led by wang yao-ting left osaka for home today after concluding its friendly visit to japan.

the chinese delegation arrived in japan on july 11 at the invitation of the osaka association sponsoring a chinese exhibition. the delegation presided over the opening ceremony of the chinese exhibition which opened in osaka on july 13 and paid visits to kansai and other places in western and central japan. the delegation was accorded warm welcome and cordial hospitality in all the places it visited.

the chinese delegation and the chinese exhibition delegation jointly held a reception in osaka on july 25. present among the more than 200 people were yoshishige ashihara, chairman of the kansai economic federation, yasushi oshima, mayor of osaka city, isamu saeki, chairman of the osaka association sponsoring the chinese exhibition, jiro kaneko, chairman of the osaka prefecture citizens association as well as representatives of korean and chinese residents in japan.

wang yao-ting and isamu saeki spoke at the reception. wang yao-ting said, through the friendly visit we have felt deeply that the chinese and japanese peoples' demand for continued development of the friendly ties between the two countries is a general trend and a historical current that can not be checked by any force.

with the vigorous support of the japanese friends, he continued, the chinese exhibition has achieved gladdening successes. this is a symbol of friendship between the chinese and japanese people, and also an impetus to the development of the good neighbourly relations between the two countries.

"we would like, together with the japanese people, to make a contribution to the development of the friendship between the peoples of the two countries from generation to generation on the basis of the china-japan joint statement", he said.

isamu saeki said that the chinese exhibition enabled the people to have a correct understanding of new china's surging development, and therefore has won warm welcome of the broad masses of the japanese people. it is a

manifestation of the japanese people's profound friendship for the chinese people. "i have made up my mind to further promote the exchanges in the fields of economy, culture and personnel between osaka and china so as to make the traditional tie of friendship between the two countries closer than ever before," he said.

Shanghai Acrobatic Troupe Gives Performance in Fukuoka

(NCNA-English Tokyo, July 28, 1974)

the shanghai acrobatic troupe gave four performances in fukuoka from july 25 to 27 to the warm applause of 15,000 spectators.

hisashi kamata and his wife, friends of the celebrated chinese writer the late lu hsun, attended the troupe's premiere on invitation. hisashi kamata said. "socialist new china's acrobatic art has brought to the state the high spirits of the chinese people; this is a victory of chairman mao's literary and art policy of serving the workers, peasants and soldiers."

on july 26 the troupe gave a special performance for fukuoka youth and children.

kazuma shindo, mayor of fukuoka city gave a reception to welcome the troupe before it gave performances. during its visit to the countryside of fukuoka, the troupe gave a short performance for the peasants and had cordial conversations with them.

the chinese acrobatic troupe arrived in fukuoka from shimonoseki by train on july 23 where it gave a performance to about 4,000 people on july 22. masayoshi fukuda, chairman of the central committee of the japanese communist party (left) saw the performance.

the leader and deputy leader and some members of the troupe met hashimoto, governor of yamaguchi prefecture, and kazumi ikawa, mayor of shimonoseki city. the troupe had friendly conversations with the japanese progressive haguruma troupe and personages of the cultural circle in yamaguchi and held get-togethers with japanese workers.

Chinese Tennis Delegation Leaves Japan for Home

(NCNA-English Tokyo, July 28, 1974)

the chinese tennis delegation with wang heng-nien as its leader and mei fu-chi as its deputy leader left here today for home after concluding its friendly visit to japan.

after its arrival in japan on july 19, the chinese delegation visited osaka and tokyo and other cities. from july 23 to 25, the chinese players held friendly contests with the japanese tennis players. in these matches, the japanese women's team defeated the chinese women's team by 3 to 2; the chinese men's team won the japanese men's team by 5 to 2. during its stay here, the chinese delegation also visited a number of japanese sports establishments.

CHINA AND KOREA

Korean Sculptors Delegation Leaves Peking for Home

(NCNA-English Peking, July 29, 1974)

the korean sculptors delegation led by li han yun, vice-chairman of the central committee of the korean artists union, left here for home by train today after visiting peking, tientsin, shanghai and nanking.

it was seen off at the railway station by kuo tung-chun, deputy secretary-general of the chinese people's association for friendship with foreign countries, as well as shao yu and meng hsien-ju.

also present was li jae pil, minister-counsellor of the korean embassy in peking.

CHINA AND PERU

Peruvian Ambassador to China Gives National Day Reception

(NCNA-English Peking, July 29, 1974)

peruvian ambassador to china eduardo valdez and his wife gave a reception here today in celebration of the national day of the republic of peru.

among the guests were chi peng-fei, minister of foreign affairs, sha feng, minister of agriculture and forestry, and leading members of departments concerned, including chen mu-hua, chai shu-fan, hsiang chung-hua, li ching-chuan and chou jung-kuo.

diplomatic envoys of various countries to china were present.

CHINA AND SOVIET UNION

Jen-min Jih-pao Commentary: Soviet Revisionism Exposes Itself

(NCNA-English Peking, July 28, 1974)

the "people's daily" carries a commentary today to expose the ugly features of soviet revisionism as a maritime despot.

the commentary entitled "self-exposure" says: soviet social-imperialism which dressed itself up as "a natural ally" of the third world countries has time and again unmasked itself by its own words and deeds. a recent article entitled "troubled seas" published by the soviet "news press agency" (novosti) is an excellent proof of how soviet revisionism exposes itself.

the article slandered china as "instigating", at the current u.n. conference on the law of the sea, other countries to extend "unbridledly" their territorial waters to 200 miles to "achieve its own aim of lording over the sea". this is a strange tale indeed exclamation as known to everybody, to oppose the imperialist plunder, chile and peru respectively announced the establishment of a 200-mile zone of control and protection as early as 1947. in 1951 and 1954, peru, chile and ecuador met and adopted "the declaration of santiago" and its supplementary agreements in which they reaffirmed the 200-mile maritime rights. by 1970's the struggle initiated

by the latin-american countries to protect the 200-mile maritime rights drastically developed into a world-wide movement against maritime hegemony and for the defence of maritime rights. it has won the support and approval of numerous third world countries in asia, africa and latin america including china and a number of second world nations. it has become an irresistible trend of history. today, nearly 100 of the world's over 110 coastal states advocate the 200-mile maritime rights. the soviet revisionists are fully aware of the situation but they deliberately distort facts by alleging that this is a struggle "instigated" by china. isn't it an attempt to sow discord among and make oblique accusations on the third world countries, and at the same time a bitter scorn and shameless attack against them? it shows how bitterly soviet revisionism hates the struggle of defending the 200-mile maritime rights. it also reveals that soviet revisionism is a ferocious enemy of the third world, standing opposite to the trend of history.

the commentary notes: why is it that the struggle of the third world in defence of the 200-mile maritime rights has become so tempestuous and irresistible in recent years? it is precisely because soviet revisionism and the other superpower, under the guise of "principle of freedom on the sea", have recklessly plied all oceans for frantic expansion and plunder, and it is especially because soviet social-imperialism, to seek domination of the sea, has wildly built up its navy, encroached upon the territorial seas of other countries, plundered their off-shore resources and stolen information, in utter disregard of their sovereign rights. therefore latin american and other third world nations were forced to rise in resistance to defend their maritime rights and resources. it can be seen that this struggle is an inevitable outcome of the superpowers' policy of maritime expansion and aggression.

aggression and contention by the soviet union and the united states is the root cause of uneasiness in the world today. wherever there is scrambling between them, there is unrest. soviet revisionism call today's seas "troubled seas". soviet social-imperialism itself is precisely one of the chief criminals of the "troubles". nevertheless, it has made unfounded counter-charges against china and other third world countries. the result is contrary to its wish: it has only torn off its own veil.

CHINA AND TURKEY

Head of Chinese Pavilion Leaves Peking to Attend Izmir International Fair in Turkey

(NCNA-English Peking, July 29, 1974)

wang hsing-mao, head of the chinese pavilion of the 1974 izmir international fair, and his party left here for turkey by air today.

they were seen off at the airport by lu feng-chun, a leading member of a section concerned under the china council for the promotion of international trade, and cetin oran, charge d'affaires ad interim of the embassy of the republic of turkey here.

CHINA AND YEMEN (PDRY)

Ambassador of Democratic Yemen Gives Banquet for Delegation of First Province

(NCNA-English Peking, July 29, 1974)

ambassador alawi abdul-rahman assakaff of the people's democratic republic of yemen gave a banquet here today on the occasion of the visit to china by the delegation of the first province of that country.

among the guests present were chairman wu teh and vice-chairman ting kuo-yu of the peking municipal revolutionary committee and leading members of departments concerned including chu chih-hsuan, han po-ping, lin ai-li, liu hua, hsing jen-hsien, liang cheng-chung, wang kang-chiu, ma cheng-chieh, chou yung-yuan and shih huang.

in their toasts at the banquet, delegation leader taha ahmed ghanem and chairman wu teh joined in greeting the complete success of the delegation's visit to china and the new developments in the friendship and solidarity between the people of china and democratic yemen as well as between peking and aden, capitals of the two countries.

the delegation left peking by air for home this afternoon. ting kuo-yu and leading members of departments concerned were among those seeing the yemen friends off at the airport.

during their stay in china, the yemen guests toured peking, tientsin and shanghai where they visited industrial and mining enterprises, people's communes, neighbourhood committees, hospitals and kindergartens and went sight-seeing at sites of scenic beauty and historical interest.

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* NATIONAL *
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SOCIALIST LITERATURE AND ART

The Need To Mold Models Must Not Be Limited by Real Characters and True Stories

by

Fang Chin (方进)

(Peking Jen-min Jih-pao, July 18, 1974)

It is the basic task of socialist literature and art in striving to mold the heroic figures of workers, peasants and soldiers. Because of this, literary and art creation must, in accordance with the requirement of the principle of typification and based on the concentration and generalization of actual life, mold "typical people in the typical environment" but must not be limited by real characters and true stories.

Chairman Mao points out in his "Talks at the Yenan Forum on Literature and Art": "Life as reflected in works of literature and art can and ought to be on a higher plane, more intense, more concentrated, more typical, nearer the ideal and therefore more universal than actual everyday life." The revolutionary model plays created in accordance with Chairman Mao's instructions adopt the method of creation based on the combination of revolutionary realism with revolutionary romanticism in artistic practice. They originate from life but are on a higher plane than life, and have obtained rich experiences in molding the models of proletarian heroes. Those literary and art works which are restricted to real characters and true stories are basically antagonistic to this experience of creation characterized by the revolutionary model plays.

If literary and art creation is restricted to real characters and true stories, it will run counter to the principle of typification and cannot concentrate and generalize life on the basis of combining breadth and depth, and will consequently be detrimental to the manifestation of the

revolutionary themes of the works and molding the colossal and full heroic image of the proletariat. Taking the novel The Sunny Sky for example, the heroic model of Hsiao Ch'ang-ch'un was created by the author Hao Jan through concentration and generalization of a great number of themes collected through daily experiences and of advanced people in actual life. However, when writing the first draft of another novel The Golden Road, since the author was fettered by real characters and true stories, he felt that he was very much restricted and even reached the stage where he could not continue to write. The experiences on both the positive and negative sides made the writer come to the conclusion that literary and art creation could not be restricted by the depiction of real characters and true stories. Later, even when he was taking notes of life, he paid attention to shaking off the method of "simon-pure objective recording." He noted down not only the people and things which he witnessed here and now but also his feelings, comprehension and appraisal of them, and even fused therein the materials associated with his thinking. Comrade Hao Jan's actual feelings in the practice of creation are precisely the reflection of the law that it is necessary to mold models in literary and art creation.

Revolutionary literature and art are not the simple reproduction of the phenomena in life. They must give an active reflection to the nature of life and its law of development, "create a variety of characters out of real life and help the masses to propel history forward." The heroic figures of workers, peasants and soldiers in the life of actual struggle are models for our study. Then, why is it necessary to mold artistic models according to actual life and avoid the direct revelation of real characters and true stories? This is because of the demands set by the principle of typification in literary and art creation as well as because the real characters and true stories in actual life are themselves restricted in nature. Even the advanced deeds of some advanced people would be restricted by the facts of the time and the place and by the conditions of the environment in which they are placed. Through breaking out from the limitations set by real people and true stories, it is possible to make typical generalization of the many heroic images of workers, peasants and soldiers, mold colossal, full and dazzling images of proletarian heroes, and through the principal heroic character molded in each work, focally reflect our great era in which the heroes appear one after another. The series of dazzling images of models of proletarian heroes including Li Yü-ho and K'o Hsiang embody the high degree of unity of this individual and general character, of particularity and universality and of artistic nature and political nature. These are achievements which works restricted to real characters and true stories have no hope to attain and represent the victory for the principle of typification expounded by Chairman Mao.

The molding of models must not be limited by real people and true stories. This not only possesses theoretically a persuasive power that cannot be refuted, but also has been repeatedly verified by numerous successful practices of creation, especially the experiences of creation characterized by the revolutionary model plays. However, some literary and art works still cannot jump clear of the limitations by real people and true stories. This shows that truth always exists for comparison with fallacy and develops through its struggle with fallacy.

Antagonistic to the view that literary and art creation must not be limited by real people and true stories, the so-called argument that "literary and art creation cannot fabricate fictitious people and stories out of the void" has emerged. The logic of this wild talk and strange story is truly built upon a "theoretical base" "fabricated out of the void." It says that "since literary and art creation should not be restricted by real characters and true stories, then they naturally have to write about 'fictitious people and events'." The intention of arbitrarily lumping together the "depiction of 'fictitious people and events'" and the molding of models is clearly for defending the erroneous view that insists on the need to write about real characters and true stories.

A view in literary and art creation is always linked up with the ideological and political line. If the correct line is not implemented, then the erroneous line is implemented. In advocating that it was also necessary to write about real characters and true stories, Liu Shao-ch'i, Lin Piao and the "four villains" including Chou Yang aimed at fabricating history, embellishing themselves and building monuments for themselves under the pretext of "real characters and true stories." Some people with an ulterior object in view also regard the depiction of real characters and true stories as a loophold that could be exploited and used for bluffing and deceiving people and winning political capital. We must look at this question from the plane of class struggle and two-line struggle and heighten our vigilance against all kinds of deceptive means adopted by the bourgeoisie so as to enable the proletariat to firmly grasp the sharp weapon of literature and art.

Those heroic figures of workers, peasants and soldiers who possess a high degree of awareness of class struggle and the two-line struggle in our life completely agree that literary and art creation should not be limited by real characters and true stories. Even in the particular literary form of reportage literature, selections should also be made to a certain extent, and it is not proper to write too much about the real, living people. The broad masses of worker-peasant-soldier readers and spectators are not satisfied with those works which write about real characters and true stories, but passionately love the revolutionary model plays. This serves to show that the need to mold models must not be restricted by real characters and true stories. This is necessary in order to develop and bring prosperity to socialist literature and art, and at the same time to have literature and art really "created for the worker, peasants and soldiers and for their use." It is necessary for bringing into full play the combat role of revolutionary literature and art in "uniting and educating the people and attacking and destroying the enemy."

In order to mold models, it is necessary to make a typical generalization of actual life "by discarding the dross and selecting the essential, eliminating the false and retaining the true, proceeding from the one to the other and from the outside to the inside" in accordance with the principle of the dialectical materialist theory of reflection. This

requires the people engaged in creation to have a higher level of Marxism-Leninism-Mao Tse-tung's thought, deeper accumulation of life and a more proficient ability in manifesting life. Practice shows that the model figures molded in this way will be more real and of greater universal typical significance than the simple manifestation of real characters and true stories. Lu Hsün said, "A model may not be a certain person. He may be a combination of many." This has similarly pointed out for us that creation should not be limited by real characters and true stories. We must deepen our criticism of Lin Piao and Confucius, adhere to Chairman Mao's proletarian line in literature and art, and make untiring effort to mold the typical heroic images of workers, peasants and soldiers.

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Insist on Taking the Party's Basic Line To Guide Literary and Art Creation

by

Su Ho (苏 禾)

(Peking Jen-min Jih-pao, July 18, 1974)

Chairman Mao's brilliant work entitled "Talks at the Yenan Forum on Literature and Art" has thoroughly criticized the opportunist political line and opportunist line in literature and art pushed by Wang Ming and Chou Yang and company in the thirties, clearly set forth the scientific Marxist view that "in the world today all culture, all literature and art belong to definite classes and are geared to definite political lines," expounded the basic Marxist principle that specific literary and art lines are subordinated to specific political lines and that the Party's specific line in literature and art work is subordinated to the Party's general line and tasks in a certain historical period, laid down the theoretical foundation and charted the course forward for us to insist on taking the Party's basic line to guide literary and art creation today so as to enable socialist literature and art to develop vigorously along the correct orientation.

Insistence on taking the Party's basic line to guide literary and art creation means using the Marxist viewpoint of class struggle and Chairman Mao's theory of continuing the revolution under the dictatorship of the proletariat to correctly observe and reflect that there are classes, class contradictions and class struggle in the historical period of socialism and to reflect the great struggle in which the proletariat conquers the bourgeoisie, socialism conquers capitalism and Marxism conquers revisionism, so as to turn socialist literature and art into a powerful weapon for consolidating the dictatorship of the proletariat and preventing capitalist restoration.

As the creation of socialist literature and art is guided by the Party's basic line and the creation of revisionist literature and art is guided by the counter-revolutionary revisionist line, struggle is inevitable. This is the inevitable reflection of the struggle between the two political lines in literature and art. Swindlers like Liu Shao-ch'i and Lin Piao vigorously advocated the "theory of classes in harmony" and the "theory of the dying out of class struggle" in politics and energetically peddled the "theory of the convergence of the spirit of the time," the "theory of no conflict" and the "theory of human nature" in literature and art. Their criminal aim was to change the Party's basic line for the entire historical period of socialism and carry out the counter-revolutionary revisionist line of "subduing one's self and returning to propriety," so as to realize their counter-revolutionary pipe-dream of restoration to "revive states that had been extinguished, restore families whose line of succession had been broken and call to office those who had retired into obscurity."

Soon after the founding of socialist new China, they cast forth the reactionary films "The Inside Story of the Manchurian Court" and "The Life of Wu Hsün" to wantonly slander the revolutionary struggle of the Chinese people and frantically propagate reformism, capitulationism and national betrayal in a vain attempt to restore the "states" of the landlord and bourgeois classes that had been "extinguished."

Ten years later, they again concocted the anti-Party poisonous weeds like "Hai Jui Dismissed from Office" to reverse the verdict on P'eng Te-huai, the bourgeois careerist and conspirator, and openly called on him to "assume office once again" and "set in order the imperial court," in a vain attempt to "restore" the overthrown landlord and bourgeois classes "whose line of succession has been broken."

After another ten years, with a great victory won in the great proletarian cultural revolution today, there has again emerged a big poisonous weed in the form of the Shansi opera "San Shang T'ao Feng" which reverses the verdict on Liu Shao-ch'i's counter-revolutionary revisionist line and openly invokes the dead soul of the notorious "T'aoyüan experience," in a vain attempt to "call to office" the landlords, rich peasants, counter-revolutionaries, bad elements and rightists "who have retired into obscurity," so as to enable them to mount the stage once again and reverse the verdict on the great proletarian cultural revolution.

This fully shows that the struggle between socialist literature and art and revisionist literature and art is protracted, acute and complex. The struggle is at all times focused on the basic question of what kind of political line should be taken for guidance and which political line should be served. In order to insist on taking the Party's basic line as guidance, socialist literature and art must wage a protracted and persistent struggle against the counter-revolutionary revisionist political line and its manifestation and influence in literature and art. The so-called "theory of no conflict" was precisely the weapon customarily used by swindlers like Liu Shao-ch'i and Lin Piao to oppose the Party's basic line and change socialist literature and art into revisionist literature and art.

At present, the situation in the creation of socialist literature and art is excellent, and there have emerged a number of good or relatively good literary and art works, which have obtained pleasing results and experiences in manifesting the aspects of class contradictions and class struggle in the period of socialism. However, there is a small number of works which use hypothetical conflicts of contradictions to replace the heart-stirring class struggle and two-line struggle in actual life, or the contradiction between man and nature and the struggle between two different kinds of production proposals and technical proposals to replace the class struggle and two-line struggle which are objectively present. Although some problems on class struggle and the two-line struggle are touched upon, such struggles are either moderated or harmonized. All these are the manifestation of the "theory of no conflict." This once again reminds us that in order to adhere to Chairman Mao's principle of subordinating literature and art to specific political lines and the need of using the Party's basic line to guide the creation of socialist literature and art, the thorough

criticism of the revisionist fallacies which negate the Party's basic line to wipe out their influence remains to be our combat task for a long time to come.

Chairman Mao points out, "The revolutionary struggle on the ideological and artistic fronts must be subordinate to the political struggle because only through politics can the needs of the class and the masses find expression in concentrated form."

The class struggle in the historical period of socialism is focally manifested in so important a political struggle as whether to practice Marxism or revisionism, whether to practice socialism or capitalism and whether to continue the revolution under the dictatorship of the proletariat or bring about a capitalist restoration. The great proletarian cultural revolution is a great political revolution in which the proletariat opposes the bourgeoisie and all the exploiting classes under the dictatorship of the proletariat. The current movement to criticize Lin Piao and Confucius is a political and ideological struggle in the sphere of the superstructure to enable Marxism to overcome revisionism and the proletariat to overcome the bourgeoisie. In order to insist on taking the Party's basic line as the guide, the creation of socialist literature and art has to strive to reflect this great political struggle, and mold the models of proletarian heroes in the stormy struggle.

Swindlers like Liu Shao-ch'i and Lin Piao had waged repeated struggles against the proletariat on the question of whether or not literary and art creation should manifest the important themes and reflect the great political struggle. Although what they thought of and carried out all the time were hush-hush counter-revolutionary activities to "subdue one's self and return to propriety," yet in literary and art creation, they advocated so-called opposition to the "theory of subject matter as the decisive factor," "literature and art for nourishing people," "cafe literature" and the "theory of having advantages without disadvantages." What are these for? When laid bare, they are firstly for using the so-called "minor themes" as a screen to cover up the "major theme" of usurping Party leadership for restoration which they intended to carry out. Secondly they are for vainly attempting to incite some writers and artists to describe such "minor themes" as "severely criticize the fleeting thought of self" and "eruption of revolution in the depth of the soul" and to corrode the masses with the ideology of the reactionary classes on the decline, so as to turn them into gentlemen who are prudent about trivial matters but show no concern for the important affairs of the country and turn literature and art into the tool of swindlers like Liu Shao-ch'i and Lin Piao for toppling the dictatorship of the proletariat and restoring capitalism. This is the essence of the fallacies such as opposition to the "theory of subject matter as the decisive factor" publicized by swindlers like Liu Shao-ch'i and Lin Piao. We must deepen the movement to criticize Lin Piao and Confucius, critizie Lin Piao's counter-revolutionary revisionist line, criticize the doctrines of Confucius and Mencius and heighten our consciousness in reflecting class struggle and the two-line struggle.

Like the revolutionary model plays, we must, under the guidance of Chairman Mao's proletarian revolutionary line and through the depiction of specific revolutionary struggles in specific historical periods, mold dazzling images of proletarian heroes like K'o Hsiang, Hung Ch'ang-ch'ing, Li Yü-ho, Kuo Chien-kuang, Chao Yung-kang, Yang Tzu-jung, Yen Wei-ts'ai, Fang Hai-chen and Chiang Shui-ying and enthusiastically eulogize how our great Party, great people and great army wage the great struggle for armed seizure of political power and how they implement the Party's basic line, insist on continuing the revolution under the dictatorship of the proletariat, oppose revisionism and capitalist restoration and vigorously build socialism in the historical period of socialism. Meanwhile, we must expose the counter-revolutionary crimes of renegades and hidden traitors like Wen Ch'i-chiu who "speaks sweet words but has a wicked heart and deliberately tries to usurp military authority" in a vain attempt "to bring the revolution to a blind alley and push the whole army down a deep gulf." We must expose the reactionary nature of the Kuomintang reactionaries, imperialist elements, local tyrants, bad gentry and hidden class enemies like Tu She Tan, Nan Pa T'ien, Wang Shih-jen, Hatoyama, the Eagle and Ch'ien Shou-wei who hate the people, oppose the revolution and plot for restoration.

Our creation of socialist literature and art should energetically reflect the great proletarian cultural revolution, enthusiastically eulogize the socialist new things and vigorously mold the heroic figures that have emerged in the great proletarian cultural revolution. Through the form of literature and art, we must show that "the current great proletarian cultural revolution is absolutely necessary and timely for consolidating the dictatorship of the proletariat, preventing capitalist restoration and building socialism" so as to hit back at the attacks launched by the Chinese and foreign reactionaries against the great proletarian cultural revolution and at the same time teach our comrades to understand more deeply that in the entire historical period of socialism, it is necessary to launch many great political revolutions of this kind before we can consolidate the dictatorship of the proletariat, prevent capitalist restoration and incessantly push the socialist cause forward.

In order to insist on taking the Party's basic line as the guide and correctly and profoundly reflect class struggle and the two-line struggle, it is necessary to firmly bear in mind Chairman Mao's instruction on "typifying the contradictions and struggles" and be bold in writing on the intensification of contradictions. The Party's basic line has precisely been formulated by Chairman Mao who uses the law of the unity of opposites to observe classes, class contradictions and class struggle in socialist society. When there is contradiction, there is struggle. The death of old things and the growth of new things can be brought about only through violent struggle. The intensification of contradictions is the dialectics governing the development of things. It also should be the path which the typification of the struggle of contradictions must go through in the creation of literature and art. Without depicting the intensification of contradictions, how can we talk about taking the Party's basic line as the guide for typifying the struggle of contradictions so as to correctly reflect class struggle and two-line struggle?

Chairman Mao teaches us, "The true, good and beautiful things owe their existence to the comparison with and their development to the struggle against the false, evil and ugly things." In this respect, the more violent the struggle is, the more fully can the true, good and beautiful things reveal their strong vitality that is advanced and revolutionary, and the more thoroughly can the false, evil and ugly things expose their reactionary nature that is in decay and on the decline. When reflecting class struggle and the two-line struggle, the revolutionary writers and artists should adhere to the Marxist philosophy of struggle, be bold in depicting the intensification of contradictions and exhibiting the acute nature of class struggle and the two-line struggle so as to enable people to understand that this struggle is irreconcilable. It is necessary to profoundly reveal the outstanding qualities of the new system, new things and new ideas through the intensification of contradictions, criticize the backward nature of the old system, old things and old ideas and reveal the historical laws governing the inevitable victory of new things and the inevitable destruction of decadent things. It is necessary to mold the independent and indomitable images of proletarian heroes through the intensification of contradictions, and reveal the general trend of historical development which enables the proletariat to overcome the bourgeoisie, socialism to overcome capitalism and Marxism to overcome revisionism. It is necessary to encourage people to stand resolutely for progress and oppose retrogression, for continuing the revolution under the dictatorship of the proletariat and oppose capitalist restoration, so as to constantly develop the excellent situation of the revolution and win even greater victories.

Scared by the revolution, didn't Confucius, Liu Shao-ch'i and Lin Piao all vigorously advocate the "doctrine of the Mean"? Their opposition to the revolutionary struggle was for permanently maintaining the stability of the old nature, defending the old system and the old order and turning back the wheel of history. Advocating the bold depiction of the intensification of contradictions in the creation of literature and art is for exposing the deceptive propaganda of Confucius, Lin Piao and company, encouraging people to carry forward the revolutionary spirit of going against the tide, burying the old world and creating a new world in the great storm of class struggle and the two-line struggle.

* * *

REVOLUTION IN EDUCATION

A Gratifying Answer Sheet

by

Yeh Wen (叶文)

(Peking Jen-min Jih-pao, July 18, 1974)

An answer sheet is placed before us. The title is: "Some Insights on the Law of the Unity of Opposites Obtained in the Study of Chemistry This Term." The writer is Chao Ping, a worker-peasant-soldier university student at the Talien College of Marine Transportation. This answer sheet has been published by the newspapers and periodicals not long ago. It makes use of materialist dialectics to sum up the insights obtained from the study of chemistry and analyze certain specific contradictions in the sphere of chemistry. It has unique features and people are really pleased after reading it. In my delight with it, I cannot help associating my thought with another answer sheet published by the newspapers and periodicals a year ago--an answer sheet written by Chang T'ieh-sheng, an educated youth during a university entrance examination.

These two answer sheets are both difficult to appraise in terms of marks, and both provoke people to deep thought.

With the revolutionary spirit of going against the tide, Chang T'ieh-sheng turned in "a blank examination paper" in physics and chemistry, but a good paper with fairly sound observation on the important question of the struggle between two lines and two kinds of ideology on the educational front.

In his answer sheet, Chao Ping shattered the conventions of the old examination system, chose his own topic and wrote on the insights obtained from his study. It was a constructive attempt to reform the examination system and represented a pleasing result obtained in the proletarian revolution in education under the guidance of Chairman Mao's proletarian line in education.

Although the two answer sheets are different in content, they have, from different angles, jointly put forth the important question bearing on the line: how to resolutely implement Chairman Mao's proletarian line in education and wipe out the influence of the revisionist line in education. The old examination system regards the students as enemies and strives to set eccentric questions and questions which are out of the way to harness the students. This was the method adopted by the examination in stereotyped essays and Chang T'ieh-sheng rebelled against it. The new examination system is vigorous and lively. By calling for bold reforms together with his teachers and fellow students, Chao Ping has fully displayed his ability to analyze and solve problems and revealed his high level and quality through the examination. These two answer sheets reflect these two young persons' heightened awareness of the two-line struggle.

The appearance of these two answer sheets is by no means a coincidence. The writers of the answer sheets are both young people steeled in the practice of the three great revolutionary movements. Chang T'ieh-sheng is an educated youth who went to the countryside when the great proletarian cultural revolution sang aloud and advanced vigorously in 1968. Chao Ping is also a PLA fighter who joined the army in the same year. One came to the countryside and the other joined the colors in response to Chairman Mao's great call urging the intellectuals to receive re-education from the workers, peasants and soldiers. In the great furnace of the three great revolutionary movements, they seriously studied Marxism-Leninism-Mao Tse-tung's thought, humbly received re-education from the workers, peasants and soldiers, and remolded their world outlook with unflagging efforts, thus quickly heightening their awareness of class struggle, two-line struggle and the continuation of the revolution under the dictatorship of the proletariat and developing their talent. It was not by chance that they wrote these answer sheets. The two answer sheets have eloquently proved the correctness of Chairman Mao's brilliant instruction on "selecting students from among workers and peasants with practical experience."

These two answer sheets vividly show that there is a great hope in the young generation which has grown up in the great proletarian cultural revolution. Are there only two answer sheets of this type? Aren't the letters and diaries of Huang Shuai and the poems of Yang Ying also outstanding answer papers?

The two answer sheets are an effective criticism of the doctrines of Confucius and Mencius, a powerful rebuttal to Lin Piao's abusive remarks which slandered the educated youth for taking the road of integration with the workers, peasants and soldiers and a strong counter-attack at the reactionary trend of thought that vainly attempted to negate and attack the socialist new things which have emerged in the great cultural revolution. The great movement to criticize Lin Piao and Confucius has further aroused the combat enthusiasm of the revolutionary youth and raised their awareness of class struggle and the two-line struggle. In the great classroom of class struggle and the two-line struggle, the young revolutionary generation armed with Marxism-Leninism-Mao Tse-tung's thought surely will write a greater number of outstanding answer papers.

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ARMY DAY ACTIVITIES

Support-Army-and-Cherish-People Activities in Major Chinese Cities

(NCNA-English Peking, July 30, 1974)

civilians and armymen in peking, shanghai and tientsin have been carrying out extensive activities to support the army and cherish the people on the eve of the 47th anniversary of the founding of the chinese people's liberation army, which falls on august 1. this has further strengthened army-government and army-civilian unity in the effort to win new victories in grasping revolution, promoting production and other work and preparedness against war.

the peking municipal revolutionary committee recently issued a circular calling on the cadres and masses to learn from the liberation army, deepen the movement to criticize lin piao and confucius and make new achievements in grasping revolution and promoting production.

the headquarters of the p.l.a. units stationed in peking held meetings and called on the commanders and fighters to study marxism-leninism-mao tsetung thought conscientiously, carry forward the glorious tradition of the army, strictly observe "the three main rules of discipline and the eight points for attention", learn modestly from the masses and carry on the movement to criticize lin piao and confucius in a deep-going, popularized and sustained way.

in the last few days, people in various districts and counties of peking and local armymen have held discussions and get-togethers. they reviewed the brilliant victories of the great proletarian cultural revolution and the excellent situation in the movement to criticize lin piao and confucius, and exchanged experience in this struggle.

armymen of the sixth company of a p.l.a. unit held criticism meetings with workers of the capital iron and steel company. they expressed their determination to carry the movement to criticize lin piao and confucius, a political and ideological struggle in the superstructure, through to the end.

many army units joined local militiamen in studying chairman mao's military thinking and criticizing lin piao's bourgeois military line. this further heightened their consciousness in implementing chairman mao's proletarian military line.

in shanghai, workers, poor and lower-middle peasants, cadres and students recently went to p.l.a. units to express their regards for them and to learn from the fine tradition

and good style of work of the p.l.a. army commanders and fighters visited nearby factories people's communes, government organizations and schools to solicit their opinions and learn from their good experience.

over 190 red guards of the shanghai no. 2 middle school, now on summer vacation, are learning from p.l.a. commanders and fighters, who help them do military training and give them education in the glorious tradition of the army.

an anti-aircraft artillery regiment of the p.l.a. air force stationed in shanghai invited workers and cadres of the shanghai no. 5 steel mill to tell the commanders and fighters how the mill had built up a contingent of worker-activists in theoretical study and how they had used marxism-leninism to study the history of struggles between the confucian and legalist schools and to criticize the doctrines of confucius and mencius.

delegations composed of people from all walks of life in tientsin visited army barracks, outposts and army hospitals to express the warm regards of the party, government and people for them. professional and amateur theatrical groups have given special performances for army units.

in line with chairman mao's teaching "the liberation army should learn from the people of the whole country", the army units stationed in tientsin have organized army cadres and fighters to visit factories and rural areas to learn from their experience in criticizing lin piao and confucius. workers, cadres, teachers and worker-peasant-soldier students have been invited to give reports to army units on such criticism.

during this period, leading bodies at various levels in peking, shanghai and tientsin and people of these places have visited families of revolutionary martyrs and armymen, disabled veterans and demobilized soldiers and encouraged them to carry the revolutionary tradition forward and gain still greater glory and play an even greater role in the movement to criticize lin piao and confucius and in grasping revolution and promoting production.

TRANSPLANTING OF WHEAT

Successful Transplanting of Wheat on Peking Outskirts

(NCNA-English Peking, July 30, 1974)

winter wheat has been successfully transplanted on peking's outskirts in the past two years. this opens a new way for achieving high, stable wheat yield and expanding multi-cropping acreage.

by this method, wheat seedlings are first bred in nurseries and then transplanted to the fields after autumn crops have been got in. this makes it possible to grow two or even three crops a year in the peking area. wheat can be rotated with cotton, millet, vegetables and rice. the method eases the tension of labour in autumn when harvesting, ploughing and sowing all cry out to be done.

the transplanted wheat has deep roots, big leaves and thick stems and is therefore resistant to lodging. it gives a yield 20-30 per cent above that of directly sown wheat and withstands alkali soil better. only 37.5 kilograms of seed are used per hectare, a great reduction on the amount used for direct sowing.

wheat transplanting is a new agro-technique in china. previously, transplanting of wheat was applied where seeds had failed to sprout. in 1972, the peking area was hit by a severe drought which delayed both planting and harvesting. so wheat transplanting was tried out on 640 hectares and a good harvest was reaped. the results of 28 contrast tests by 10 farming units showed that the yield of wheat sown by the conventional method averaged 4.1 tons per hectare while that of transplanted wheat 5.5 tons, an increase of 31 per cent.

in the autumn of 1973, transplanted wheat acreage was extended to 1,600 hectares and another good harvest was gathered.

wheat transplanting has been successfully carried out on wet paddy fields in one of peking's rural districts. the harvesting of rice in north china is generally late so that the land cannot be drained in time for wheat planting. one commune experimented with transplanting wheat to 20 hectares of soaked paddy fields and reaped a good harvest.

but two problems remain to be solved. one, the transplanting of wheat on large acreage needs a lot of manpower and calls for machanization. two, if wheat seedlings are nursed too early, they will easily be exposed to pests. the departments concerned are studying the problems in cooperation with peasants.

GOOD HARVESTS

Good Fruit Harvest in South China

(NCNA-English Peking, July 30, 1974)

sub-tropical kwangtung province, a major lichee producer, reports a good harvest this year. output is estimated at twice that of the same 1973 period.

communes and production brigades earnestly carried out the policy of "taking grain as the key link and ensuring an all-round development" and improved the tending of lichee trees by careful pruning, hilling and applying of fertilizer. they summed up their experience and adopted advanced scientific methods for raising the rate of fruiting. a dozen counties achieved good results in using a kind of chalcid wasp to control lichee sting bug.

the kwangsi chuang autonomous region also had a good fruit harvest. output of water-melons this year was 25 per cent above the same 1973 period and lichee output reached a new peak.

fruit production has developed rapidly in kwangsi during the great proletarian cultural revolution. the yulin administrative region planted 2,700,000 lichee, lungan, orange and pomelo trees earlier this year. the number of lichee trees in kueiping county, a traditional grower, was increased threefold since 1965, the year before the cultural revolution began.

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* FOREIGN RELATIONS *
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CHINA AND AUSTRALIA

Chang Hsiang-shan Meets and Fetes Australian Workers' Delegation

(NCNA-English Peking, Jul. 30, 1974)

chang hsiang-shan, deputy head of the international liaison department of the central committee of the communist party of china, yesterday met with all members of the australian workers' delegation led by l. robinson and gave a banquet in their honour.

present on the occasions were ou tang-liang and han hsi-ya, leading members of chinese departments concerned, and li jui-huan, vice-chairman of the peking trade union council.

the delegation left here today to visit southern china before going home. it had toured peking, linhsien county, shenyang, anshan and talien.

Li En-chiu Meets and Fetes Australian Guests

(NCNA-English Peking, Jul. 30, 1974)

li en-chiu, vice-president of the chinese people's association for friendship with foreign countries, this evening met and feted ronald goloman, head of the pedagogy department of la trobe university of melbourne, and his wife.

g.e. marginson, official of the australian embassy here, was present.

ronald goloman and his wife arrived here yesterday at the invitation of the chinese people's association for friendship with foreign countries.

CHINA AND KOREA

Chinese Army Day Marked in Pyongyang

(NCNA-English Pyongyang, July 30, 1974)

the kim il sung military academy of korea held a meeting yesterday to warmly celebrate the 47th founding anniversary of the chinese people's liberation army.

charge d'affaires ad interim liu chun-pei and military attache tieh lei of the chinese embassy in korea were present at invitation.

major general o gi su of the korean people's army delivered a speech at the meeting, extending warm congratulations to the commanders and fighters of the chinese people's liberation army.

he said, "following chairman mao tsetung's line of army-building, the chinese people's liberation army has achieved positive successes in strengthening military building and military and political training and improving the army's political and military qualities."

he said, "the korean people and the people's army take as their own, feel heartily overjoyed at warmly gratulate on all the successes achieved by the fraternal chinese people and commanders and fighters of the chinese people's liberation army in enhancing their national economic strength and defence power."

"korea and china are close neighbours," he said, adding, "the peoples and armies of the two countries have traversed together a protracted and arduous fighting path against imperialism and for freedom and national independence. they have always been comrades-in-arms sharing each other's weal and woe."

"today the relations of friendly cooperation between the peoples and armies of the two countries have been further enhanced and developed in all fields," he stated. "as in the past we will contribute all our efforts to the strengthening of the militant friendship and unity between the peoples and armies of the two countries which are built and fostered by the korean people's great leader comrade kim il sung and the chinese people's great leader comrade mao tsetung."

in his speech at the meeting, military attache tieh lei conveyed the cordial regards and high respect of the entire commanders and fighters of the chinese people's liberation army to the korean people's army.

he said, "the korean people's army is a heroic army personally built by president kim il sung and armed with marxism-leninism."

"the chinese people's liberation army," he continued, "greatly appreciate the revolutionary spirit of the fraternal korean people and the people's army in daring to struggle and daring to win victories, and feel proud for having you as comrades-in-arms. we take as our own and feel overjoyed at every success you have won and sincerely wish you still greater successes in future struggles."

he said, "more than 20 years have elapsed since the armistice in korea, the u.s. imperialist aggressor troops have no reason to hang on in south korea. they should immediately pull out from there and the u.s. government should stop all its military aid to the south korean puppets." "the chinese people and the chinese people's liberation army firmly support the korean people in their just struggle for the independent and peaceful reunification of their country. we firmly believe that under the wise leadership of president kim il sung and the workers' party and by waging a persistent struggle, the korean people are bound to achieve the sacred target of reunifying their fatherland."

he said in conclusion: "following the teachings of the great leader chairman mao, we are resolved to unite closely, fight shoulder to shoulder, learn from each other and advance together with the fraternal korean people and the korean people's army in the struggle against imperialism and for socialist revolution and socialist construction."

the meeting was permeated with an atmosphere of blood-cemented militant friendship and unity between the chinese and korean peoples and armies.

at the end of the meeting, the fighters of the korean people's army performed music and dances of the two countries including "the east is red" and "the song of guerrillas". the participants also saw a chinese feature film "fiery years".

the kim il sung military academy also organized a photo exhibition introducing the chinese army and people actively taking part in the movement to criticize lin piao and confucius and the new achievements made by them in economic construction and national defence to mark the 47th founding anniversary of the chinese people's liberation army.

CHINA AND MEXICO

Shen Chien Meets and Fetes Mexican Guests

(NCNA-English Peking, July 30, 1974)

shen chien, a leading member of the china-latin america friendship association, today met and feted all members of the delegation of the mexican society for friendship with people's china led by luis vasquez campos. they had a cordial and friendly conversation.

present on the occasions were leading members of chinese organizations concerned kung hsiao, kao chen-tung and li keng-hsin.

the mexican guests arrived here on july 26 after touring kwangchow, linhsien county, sian and yenan. while in peking, they visited industrial and educational sites, scenic spots and places of historical interest.

CHINA AND MOROCCO

Special Envoy of King of Morocco Arrives in Peking

(NCNA-English Peking, July 30, 1974)

abdel rahim bouabid, special envoy of moulay hassan ii, king of morocco, and his party arrived here by air this evening.

they were greeted at the airport by ho ying, vice-foreign minister, and wang pu-ching, deputy director of the department of west asian and north african affairs, and liu hua, deputy director of the protocol department, of the foreign ministry.

also present was adib taieb, charge d'affaires ad interim of the moroccan embassy here.

CHINA AND ROMANIA

Bucharest Garrison Marks Chinese Army Day

(NCNA-English Bucharest, July 30, 1974)

the bucharest garrison of the romanian armed forces held a grand meeting at the "central house of armymen" here yesterday to warmly celebrate the 47th anniversary of the founding of the chinese people's liberation army.

among the over 300 participants in the meeting were colonel general sterian tirca, romanian vice-minister of national defence; colonel general vasile alexe, commander of air defence; lieutenant general octavian orban, first deputy chief of the general staff of the romanian armed forces; and other top-ranking generals and officers.

ambassador li ting-chuan and military attache li yung-chih of the chinese embassy here attended the meeting.

colonel general sterian tirca and chinese military attache li yung-chih spoke.

giving an account of the chinese people's liberation army's brilliant fighting record and its great victories, colonel general tirca said: the chinese people's liberation army is now resolutely defending with vigilance the fruits of the chinese people's revolution and the independence and sovereignty of the people's republic of china. the chinese p.l.a. has taken an active part in socialist construction and helped the working people in military training.

colonel general tirca pointed out: "our party and state have attached great importance to the fraternal and friendly ties of cooperation between the communist party of romania and the communist party of china and between the socialist republic of romania and the people's republic of china. these ties are built on the firm principles of marxism-leninism and socialist internationalism and on the basis of unswerving respect for full equality, national independence and state sovereignty, non-intervention in internal affairs, mutual benefits and comradely mutual assistance."

on the solid basis of the friendship between the people of the two countries, he continued, the cooperation between the romanian and chinese armies is now forging ahead.

he added: "the armymen of our country express their hearty rejoicing at the successes of their chinese comrades-in-arms and at the great chinese people's achievements in socialist construction."

in his speech, chinese military attache li yung-chih paid warm tribute to the romanian armed forces for their brilliant exploits in the struggle for the liberation of their motherland. in recent years, he said, the men of the romanian armed forces have taken over and developed the glorious tradition of struggle and, acting on the call of the party for "nation-wide defence," have taken together with the people throughout romania a series of important measures for ensuring national security, conducting nation-wide training and making everyone a soldier, thereby greatly increasing the capability of romania's national defence.

military attache li yung-chih concluded: "we are deeply convinced that based on the principles of marxism-leninism and proletarian internationalism, the fighting friendship and revolutionary unity between the chinese and romanian peoples and armies are bound to further develop in the joint struggle against imperialism and hegemonism."

the speeches by colonel general tirca and chinese military attache li yung-chih were applauded with fervour by those attending the meeting.

at the end of the meeting, the participants visited a "pictorial exhibition on the 47th anniversary of the founding of the chinese people's liberation army" and saw chinese newsreel documentaries.

a meeting to mark the occasion was also held by a unit of the romanian armed forces stationed in giurgiu on july 25.

CHINA AND SOVIET UNION

Draft Articles of Hegemonism

(NCNA-English Caracas, July 29, 1974)

(hsinhua correspondent) -- in the last few days, the third u.n. conference on the law of the sea has been discussing a number of issues of substance in connection with the formulation of a new law of the sea. at the meetings of the three committees, the superpowers, which are bent on maritime hegemonism, have come into sharp conflict on a series of major problems with the countries of the third world and other nations which are bent on safeguarding their sovereignty and national interests. in the course of discussing the question of straits at the second committee, the superpower under the signboard of socialism behaved with particular abhorrence.

for many years soviet social-imperialism has regarded the straits of other countries as a life line for its aggression and expansion abroad and its contention with the other superpower for dominance over the sea as well as the world. it tries by every means to secure unimpeded passage for its warships and nuclear submarines through the straits of other countries in order to cruise at will in all the oceans, threatening the peace and security of many countries. in pursuit of this, the soviet representative racked his brains during the discussion of the second committee and dished out his "draft articles on straits used for international navigation". he asserted that "all ships" (naturally including warships) must "pass freely" through straits within the territorial waters of other countries and claimed that if any concept in the regime of straits should "infringe on the security of the soviet union", it would be rejected outright. undisguisedly assuming the tone of a despot of the sea, the draft claims that coastal states with straits "have no right to prevent", "stop" or "interfere in" the transit of foreign warships through such straits. this is out-and-out truculence and domineering exclamation

however, as soon as soviet revisionism's hegemony-tinged draft articles were put forward, they were strongly resisted and opposed by the coastal states and other countries of the third world. representatives of many countries at the conference put up a fierce fight against this superpower in opposition to the soviet revisionist hegemonic maritime policy and stand.

in an attempt to "cross the sea under camouflage", the soviet revisionist draft articles generally stipulated that "all ships", whether commercial vessels or warships, must have the right to "free passage" of straits and with a great fanfare declared that "free passage" of straits was in defence of the interests of the development of international trade. faced with such despicable scheming and trickery, earlier, at the plenary meeting of the current conference on the law of the sea, representatives of some countries had pointed out that the use of the term "commercial ships" on some lips actually means warships and that the demand for "unimpeded passage" was put forward solely to serve "considerations of global strategy". in the course of the second committee's discussion, representatives of third world nations again pointed out that when the soviet revisionists talk glibly about development of trade being dependent on "free passage" of straits, what they were striving for was free passage for their warships. these representatives explicitly declared that warships and nuclear submarines not only had nothing to do with the development of trade, but the passage of these ships through the straits in itself posed a threat to international trade and to the coastal states with straits as well as to other countries. they noted that it is necessary therefore to "make a clear distinction" between commercial ships and warships, and to guarantee the "unimpeded passage" of commercial ships while

treating warships quite differently. these reasonable proposals by third world countries sharply irritated the soviet revisionists. a soviet representative at the conference angrily complained that ships of some nations could reach the atlantic and pacific oceans without passing through straits while "the soviet union had no choice but must pass through straits". this out-and-out gangster logic of imperialism is aimed at denying the position of such straits in the territorial sea and the sovereign rights over straits of coastal countries, and an attempt to find a good pretext for perpetuating superpower tyranny at sea.

the soviet representative argued that by maintaining "free passage" for warships through straits, they mean "guaranteeing collective security". this is clumsy sophistry exclamation take the 1967 "june 5 war" in the middle east and the war launched by india for the dismemberment of pakistan in 1971 as examples. on these two occasions, soviet revisionism sent numerous ships through the dardanelles, the bosporus and the malacca straits to reach the mediterranean and the indian ocean. this was not at all for "defending" peace and security in these regions, but for fishing in troubled waters so as to stretch claws of aggression and expansion into these regions and to contend for hegemony with another superpower. the tanzanian representative rightly asked: "is it not true that what purports to be an act of peaceful passage in one area is a prelude to an act of war elsewhere?"

when the scheming of soviet revisionism was exposed at the meeting, its representative came out again with the allegation that "the defence and security of the soviet union depend on communications through international straits" and that the movement of soviet warships on oceans is for the "defence of national interests". this is an unsolicited confession by soviet revisionism that its so-called "concern" for world trade and security is a sham, and its efforts to carry out maritime expansion and hegemony a reality.

the thorough exposure and resolute struggle by representatives of the third world countries put soviet revisionism in the awkward predicament of utter isolation. greatly abashed, the soviet representative again tried to brazen it out by arguing that a 200 mile economic zone was completely unnecessary for the soviet union, but since it had made a "concession" on this question, it was only natural for it to expect that others too must make some concession on the question of "free passage" of straits, so important for the soviet union. the representative of the ukraine even threatened at the meeting that it was inadmissible that some should gain a lot from the conference while others would gain very little. he asserted that international navigation through the straits could not be governed by the coastal states, and that the

settlement of other important problems concerning the seas depended on the settlement of this issue. these remarks, though short in words, fully revealed the hypocrisy of soviet revisionism's self-styled "concern" and "sympathy" for the third world, and what trash is contained in the "package deal" it is so persistently advocating.

the self-exposure of soviet revisionism serves as a good lesson by negative example for the people of the third world and other countries. as the sea law conference proceeds, soviet revisionism is sure to further expose itself, while the people of the third world and of other countries will surely become more awakened and united and will carry through to the end the struggle against the superpowers' maritime hegemonism.

CHINA AND SWEDEN

Vice Foreign Minister Chiao Kuan-hua Meets Swiss Guests

(NCNA-English Peking, July 30, 1974)

vice-foreign minister chiao kuan-hua met with walter renschler, president of the committee of foreign affairs of the swiss national council, and his wife here this afternoon. they had a friendly conversation.

present were hsieh li and hsu wei-chin.

also present was albert-louis natural, swiss ambassador to china.

the swiss friends arrived in peking on july 28 for a visit to china at the invitation of the chinese people's institute of foreign affairs. yesterday evening they were guests at a banquet given by hsieh li, a leading member of the institute.

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SCIENTIFIC AND TECHNICAL DEVELOPMENT UNDER LEGALIST LINE

The Legalist Line Gives Impetus to Scientific and Technical Development in Chinese History

(Peking Kuang-ming Jih-pao, July 21, 1974)

Recently, the workers, students and teachers of Tsinghua University applied the Marxist viewpoint in studying the role played by the Legalists and progressive thinkers in giving impetus to scientific and technical development in Chinese history, and in studying the relationship of the struggle between the Confucian and Legalist lines with scientific and technical development. We have selected for publication here a few of the examples compiled by them. It can be seen from these examples that based on the tremendous strength of the laboring people that drives history forward, the reforms, progressive political line and materialist view of nature of the Legalist school have also played the role of giving impetus to the development of production and scientific technique in China.

In the history of scientific and technical development in China, the struggle between the Confucian and Legalist lines is also very acute and violent. Conservative and retrogressive, the Confucian school "emulates the ancient kings," believes in the mandate of heaven, belittles productive labor and looks upon scientific technique as "skill of no significant value," thus seriously affecting the development of production and scientific technique in China. The Legalist school advocates reform, emphasizes farming and war, attaches importance to production and national defense and accords greater respect to materialism. Consequently, it has rendered considerable contributions toward the development of production and scientific technique in China. In

Chinese history, many scientists of achievements are also closely related politically and ideologically to the Legalist school. Due to the limitations of the historical era and class standing, the Legalists and progressive thinkers naturally have also their limitations. This calls for a concrete analysis.

The study of the historical experience of struggle between Confucianism and Legalism in the scientific and technical fields in China is of great practical significance. It can make us further understand with work in natural science. It can raise our awareness of class struggle and the two-line struggle and at the same time make us understand that "China is one of the earliest countries with a well-developed civilization in the world. This is of help to our criticizing in depth the way of thinking to admire everything of foreign origin and fawn on foreigners, further carrying forward the revolutionary spirit of self-reliance of the Chinese people, and striving to scale the pinnacles of science and technology.

- Kuang-ming Jih-pao Editor

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The Construction of the Chengkuo Canal under the Leadership of Ch'in Shih Huang

Based on the basic victory of the Legalist thought in the Ch'in Dynasty, greater headway was made in agricultural production and water conservation techniques. The completion of the Chengkuo Canal was a more salient example.

The Chengkuo Canal was built on the Kuanchung Plain in Shensi and was the predecessor of the Chinghui Canal of today. The Wei River basin in Kuanchung was originally a fertile loess zone, but because of the scarcity of rainfall, drought constantly occurred. In the third year under the reign of Ch'in Shih Huang (244 B.C.), a severe drought occurred in Kuanchung.

Shortly after Ch'in Shih Huang came to the throne in the State of Ch'in, the State of Han, out of its fear of an attack by the State of Ch'in, sent a water conservation expert called Cheng Kuo to Ch'in with the recommendation that the construction of a large-scale irrigation engineering project be started in the State of Ch'in to solve the question of drought in Kuanchung. The object was to make Ch'in so tired that it no longer could send troops against the Han State. Guided by the reformist thinking of the Legalist school and the policy of emphasizing agriculture and repressing commerce, Ch'in accepted Cheng Kuo's recommendation and invited him to assume the responsibility of leading the implementation of this

formidable engineering project. Meanwhile, several hundred thousand civilian laborers were mobilized to cut a giant canal that started from the valley at Lich'uan hsien in Shensi of today (northwest of Sian) for leading water from the Ching River northeastward to the Lo River. With a total length of more than 300 li, the canal irrigated more than two million mow of land in Chingyang, Sanyüan, Kaoling, Fup'ing, P'uch'eng, Paishui and other hsien of today. This not only played a great role in overcoming the drought, but also turned plenty of saline-alkali land into arable land, thus basically stabilizing agricultural production at Kuanchung and properly laying down the foundation for Ch'in Shih Huang to unify the six states. When summing up the achievements of the Chengkuo Canal, the "Records of Canals" in the Records of the Historian wrote: "Therefore, there was no bad year for the fertile fields of Kuanchung, and Ch'in became so wealthy and powerful that it finally swallowed up the other feudal states."

When the engineering project of the Chengkuo Canal was half completed, the conspiracy of the Han State to make Ch'in exhaust so much of its manpower and financial resources on the construction of the canal that it no longer had any strength to attack the Han State was exposed. At the time, the representatives of the Confucian school among the ministers of the imperial family in the Ch'in State told Ch'in Shih Huang: "Those who have come from other states to serve Ch'in are all commissaries working for their masters to enfeeble the Ch'in State. Please expel all of them." At the time, the Legalist Li Szu who was was trusted by Ch'in Shih Huang was also blacklisted for expulsion from the Ch'in State. Cheng Kuo confessed that he had been assigned a task by the King of Han, but he also told Ch'in Shih Huang: "Although I have worked against Ch'in at first, the completion of the canal will benefit Ch'in. I have prolonged the life of Han by a few generations but have also made great contributions to Ch'in for countless generations to come." Ch'in Shih Huang accepted his explanation.

For the sake of defending the reformist tradition of the Legalist school, Li Szu boldly rose to fight against the conservative restoration forces. He wrote for Ch'in Shih Huang the "Letter of Admonition Against the Expulsion of Visits" saying: "There are many scholars who are not born in but are loyal to Ch'in. The expulsion of the visitors to benefit enemy states means to injure the people and benefit the enemy, to weaken oneself at home and to develop grudges among the feudal princes abroad. This cannot but endanger the state." ("Collected Biographies of Li Szu in Records of the Historian)

Ch'in Shih Huang was at the time the political representative of the newly emerging landlord class. He therefore did not heed the call of the Confucian school for the expulsion of visitors, but adopted Li Szu's progressive view and annuled the order for the expulsion of visitors. He gave back Li Szu his office and permitted Cheng Kuo to carry on the task and complete the engineering project for diverting water from the Ching River for irrigation. To commemorate the contributions made by Cheng Kuo

toward farmland irrigation, this irrigation canal was also named the Cheng-kuo Canal.

(Department of Water Conservation)

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The Abolition of the System of Dividing Land into Nine Square Gave Impetus to the Construction of the Water Conservation Project of the Tuchiang Dam

Duke Hsiao of Ch'in implemented Shang Yang's call for political reforms. He made the state wealthy and powerful through "farming and war." After the system of dividing land into nine squares was abolished and field boundaries were set up, the original well-irrigation on a small scale could not meet the demand of the feudal economy for agricultural production, and it was necessary to construct large-scale engineering projects to divert river water for irrigation.

In the year 277 B.C., the Ch'in State annexed Szechwan and not long afterward sent Li Ping as its governor. At the time, the Chengtu plain was not an ideal place. In summer, there was plenty of rainfall and water from the melting snow drained itself into the Min River. The Chengtu plain was flooded at deluge time, and after the flood receded, a drought often followed. After Li Ping became governor, to meet the demand for the development of production under the new situation, he carried forward the reformist spirit of the Legalist school that was full of vitality and vigor, and promptly surveyed the topography of the Min River. He traced the causes of the floods, drew from the masses of the place their past experience in flood control, and after careful planning, mobilized the people of the place to start building the Tuchiang dam which was the greatest and most successful water conservation engineering project in ancient China, thus completely changing the look of the Chengtu plan.

The engineering project of the Tuchiang dam which yielded enormous benefits in irrigation and flood prevention was located at the Min River northwest of Kuanhsien. A watershed was constructed in the middle of the river to channel water from the upper reaches of the Min River to flow in two directions. The eastern one was called the inner river which was the trunk canal for diverting water to irrigate the Chengtu plain. The western one was called the outer river and it formed the mainstream of the Min River. The watershed extended downstream for more than three kilometers, and at the end of it there was a spillway for carrying off water from the inner river to the out river so as to guard against floods in the irrigation area. A section called Paop'ingk'ou was cut through the Yülei Mountain. Beyond this outlet, there were many lateral canals to carry water to the irrigation area on the plain, thus forming a perfect irrigation system. In all there were more than 520 trunks and lateral canals and more than 2,200 embankments. The canals of different grades had a total length of 1,165 kilometers, and in the days of Ch'in, they irrigated more than three million mow of arable land in fourteen hsien, including Kuanhsien,

Wenchiang, Shuangliu, Kuanghan and Chengtu of today, thus giving Szechwan the name of "heavenly home."

This hub of water conservation and irrigation system of Tuchiang dam was perfectly planned in conformity with the modern theory of water conservation engineering and played the role of fighting the drought and draining waterlogged areas. Li Ping and his son also formulated an excellent annual repair and maintenance system which has enabled this engineering project to play an important and useful role in water conservation for more than 2,000 years up to the present and become a fine example of the conquest of Nature by man in ancient time.

The success of the engineering project of Tuchiang dam has fully shown the enormous strength of the laboring people of China and has also shown at the same time how the reformist thinking of the Legalist school had given impetus to the development of water conservation and agricultural production in ancient time. When Shang Yang unfolded a violent struggle against Kan Lung and Tu Chih, the representatives of the Confucian school, in front of Duke Hsiao of Ch'in, Kan Lung had this to say: "The education of the people according to their common practice can achieve success without effort." In reply to them, Shang Yang said, "Provided the people can be benefited, the rules of propriety are not followed." The engineering project of Tuchiang dam was a brilliant achievement scored by the laboring people of the time who, organized by Li Ping and his son armed with the Legalist way of thinking, boldly practiced reform and carried out the struggle for production, and were thus able to overcome all kinds of difficulties under the condition that there were only simple and crude tools, but no explosive.

(Department of Water Conservation)

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Kuan Chung Vigorously Promoted Iron and Salt Industries

The Legalist pioneer Kuan Chung was an important statesman of the Ch'i State in the period of Spring and Autumn Annals. He called on Duke Huan of Ch'i to "put the mountains and seas under the control of the government" (the control and development of iron smelting and salt refining undertakings by the government) so as to insure the state of financial receipts and implement the policy of economic development. Because the Ch'i State carried out this policy, the salt refining and iron smelting undertakings were swiftly developed. Around the year 600 B.C., the iron and salt industries had been developed on a large scale in the State of Ch'i. Almost 1,000 tons of salt were processed each quarter. Iron was mined in almost a hundred places, and great headway was also made in the level of metallurgical technology. Besides smelting iron, copper alloys could also be refined. Following the development of the metallurgical industry, the metallurgical craftsmen of the Ch'i State gradually deepened their knowledge of the mechanical nature of copper alloys and cast iron, and were

capable of casting different kinds of implements. For example because cast iron was hard enough to stand wear and tear and its output was large, they used cast iron to make farm implements, thus creating conditions for deep plowing. Bronze alloys were even more suitable for casting different kinds of utensils according to the different proportions of metals used. The smelting of the ore into liquid form for casting iron called for a high temperature of more than 1,000 degrees and a series of technical conditions. Such metallurgical and casting techniques and knowledge were seldom known so early in the world.

These economic policies and measures of Kuan Chung effectively pounded against the slavery system for fettering the development of productive forces. They could not be carried out without adhering to the reformist spirit. During Western Han, Legalist Sang Hung-yang admired very much Kuan Chung's stand and policies. He broke through the obstruction and sabotage of the Confucian school and energetically carried out for Emperor Wu of Han the policies and measures for operating salt and iron industries under the control of the central government. At the time, the "vertical furnace" was already available for smelting iron and the metallurgical technology had reached quite high a level. This yielded results in the development of production and making the country wealthy and powerful under the reign of Emperor Wu of Han and was a great contribution to the development of metallurgical technology in China.

(Department of Mechanical Engineering)

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The Legalist Political Line of Western Han Gave Impetus to the Development of Agricultural Techniques

The early and middle periods of Western Han all along carried out the physiocratic line of the Legalist school. Under the reign of Emperor Wu of Han, it was proclaimed once again that "the task at present lies in farming." Chao Kuo was also appointed as grain officer for the vigorous development of agricultural production.

Chao Kuo was good at summing up the production experience of the laboring people for popularization. On the basis of mass practice, he founded and popularized the "field replacement method" (代田法) which represented an important improvement to the "three-plot system" (三圃制) of the method of rotational cropping. This kind of tilling method (method of rotational cropping) implemented the rotation of crops not with parcels of land but with the mound. Furrows one foot wide and deep were dug in the fields, and cereals were planted in the furrows. As the seedlings grew, soil was added to their roots, and by summer, the deep-rooted plants on the mounds were capable of resisting both the wind and the drought. The furrows of the first year became mounds in the following year, and the mounds of the first year were turned into furrows next year. This method

of deep-plowing with the alternative use of mounds and furrows preserved the soil vitality and insured a big increase in the yield of farm crops.

Chao Kuo also energetically popularized the handy farm implements and the method of plowing side by side. He introduced oxen for plowing and paid attention to the cultivation of seedlings. In places where oxen were in short supply, he accepted the suggestion of Kung Kuang, formerly magistrate of P'ingtu, and used men to pull the plows. He also recommended Kung Kuang as his assistant to popularize the use of man-drawn plows.

Chao Kuo's "field replacement method" and plows were popularized in the area known as Shensi, Kansu and Ninghsia today. The "field replacement method" was also adopted in as far as Changi prefecture in the corridor west of the Yellow River. As a result, "more grain could be reaped with less effort," and in the countryside, "more fields were reclaimed and there was some accumulation." ("Shih Huo Chih" in History of Former Han)

These reforms in the agricultural system and method of cultivation summed up and popularized by Chao Kuo were brought about by the Legalist line of Emperor Wu of Han. By raising agricultural production and strengthening the power of the nation, they in turn provided the political line of Emperor Wu of Han with a material foundation for developing the economy and offering resistance to foreign aggression.

(Fundamental Course)

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Unified China Called for the Development of Highway Communications

Around the year 220 B.C., for the purpose of unifying the six states and guarding against foreign aggression, Ch'in Shih Huang built speedways on a large scale. These so-called speedways were actually highways. Speedways are recorded in the "Biographic Sketches of Ch'in Shih Huang" in the Records of the Historian, the Biography of Meng T'ien and the History of Han.

The "Biographic Sketches of Ch'in Shih Huang" in the Records of the Historian relates the "construction of speedways" by Ch'in Shih Huang. The Biography of Meng T'ien says: "...the thoroughfare of Meng T'ien ran over mountains and dales for 1,800 li from Chiuyüan to Kanch'uan." Chiuyüan was the name of a prefecture in the Ch'in Dynasty that covers the area around Paotow in Inner Mongolia of today. Kanch'uan is situated in Kansu of today. The road constructed called for the carving up of hills and filling in of valleys and was 1,800 li long.

This was the highway built in the Ch'in Dynasty along the northern border. In addition to it, there were also a good number of highways that ran through the whole country. According to the records in the History of Han: "The speedways (of Ch'in) ran throughout the empire to Yen and Ch'i

in the east, and Wu and Ch'u in the south. They ran along rivers and lakes to the seaside. The roads were fifty paces broad with trees planted at the space of every thirty feet. They were flanked by thick walls which were hardened with iron hammers. The trees planted were green pines...." (See "Biography of Chia Shan" in History of Han) This disclosed that the highways of the Ch'in Dynasty ran east to Hopei and Shantung and south to Kiangsu, Chekiang and Hupeh, and reached all river and lake districts and coastal areas. The highways were fifty paces broad with trees planted at the space of every thirty feet. The highways took the form of corridors flanked by walls which were hardened with iron hammers. The trees planted were green pines. According to some annotations about the form of the corridor, people travelling along the road were not seen by those beyond the road.

These magnificent and broad highways had a great role to play in facilitating communications and developing production. They showed the wisdom and great creative power of the laboring people in ancient China. They also showed that the Legalist line had given impetus to the development of scientific techniques.

The construction of a highway system of so high a standard on so large a scale by Ch'in Shih Huang in those years was something rarely seen in the world history. According to the documentary records of roads in the West, only the two roads built by ancient Persia along the Mediterranean Sea and some roads built by the Roman Empire at approximately the time of Ch'in Shih Huang could in general be compared with the speedways built by Ch'in Shih Huang.

(Department of Construction Engineering)

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He Ignored the Jeers of the Pedants and Invented the Celestial Globe and the Seismoscope

Chang Heng, the scientist of the Eastern Han Dynasty who invented the Celestial Globe and the Seismoscope (78-139 A.D.), devoted his whole life to the study of astronomy, geography, mathematics, the positive and negative elements, mechanical structure and other branches of learning, and scored achievements of a higher caliber in science. The Celestial Globe he invented used a globe to demonstrate the celestial bodies with the earth as the center of the circle. It could more accurately showed the laws governing the movement of the sun, the moon and the stars. This method used to describe the celestial bodies is still used to make astronomical observations up to the present. The invention of the Seismoscope showed that Chang Heng had mastered the orientation of earthquakes more than 1,800 years ago. Meanwhile, he also had mastered the complicated and exquisite theory of mechanical structure, and it was by no means easy for him to attain such a level under the conditions of his time. A similar seismoscope did not appear at the Malaha Observatory in ancient Persia until the 13th century. In Europe, it was not until the 18th century that there was a

crude seismoscope which used the flow of mercury to report earthquakes. The Seismoscope invented by Chang Heng at that time was in basic principles already very close to the modern precision seismograph.

The Confucian scholars were naturally unable to perceive the scientific achievements of Chang Heng. They alleged that Chang Heng had not a legitimate business or profession. They slandered him of playing with the "skills to slaughter the dragon" (meaning that he was taking up something of no practical use) and vulgarly jeered that if he had applied his efforts in developing these "skills to slaughter the dragon" to his office, he would have been promoted long ago. Chang Heng disagreed and he wrote an article entitled "In Reply to Jeers" to deal with the jeers of these pedants. He said that what one should consider as a shame was not his low emoluments but his ignorance of natural laws. He wanted to set correct the "Chou Pi" (周髀) handed down from the Chou Dynasty which could not correctly explain the astronomical phenomena for passing on to posterity. He ridiculed those pedants who stuck to old rules as people who did not know that the world was changing all the time and were unable to adapt themselves to the changing world. He said that they were as stupid as those who "were stupidly unimaginative like the man waiting by the side of plant for the rabbit."

The pedants also found fault with the Seismoscope invented by Chang Heng. On one occasion, a dragon on the Seismoscope emitted a pearl to the toad under it, but there was no earthquake. There was a spate of discussion among the "men of learning" in the capital who thought that the Seismoscope was not effective. But several days afterward, a courier brought in a report about an earthquake at Lunghsi (now Kansu). They were thus convinced.

Chang Heng submitted to Emperor Shun a memorandum voicing opposition to the undesirable practice of superstition in prophecies and omens. He clearly pointed out that these prophecies and omens were fabricated on the basis of past history for hoodwinking people, and some of them were not in correspondence with history and were so self-contradictory that even the exponents of these prophecies had no way to make them sound plausible. He used facts to show that subsequent events did not agree in the least with these prophecies and omens. He was of the view that prophecies and omens were fabricated for "hoodwinking the world and obtaining influence and positions by fraud." He counseled Emperor Shun to "put away the prophecies and omens and ban all of them." This also showed that he had some materialist way of thinking.

Precisely because Chang Heng adhered to progressive thought and waged ideological struggle against the decadent Confucian scholars, he was able to score higher achievements in science. From the slanders and jeers made by the pedantic scholars against Chang Heng, it could also be seen how the Confucian school obstructed the development of sciences.

(Department of Electrical Engineering)

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STUDY OF "ON FEUDALISM"

Chairman Mao's Revolutionary Line Guides Us in Writing "Read 'On Feudalism'"

by

the workers' theorists group of the Peking Automobile Manufacturing Plant

(Peking Jen-min Jih-pao, July 8, 1974)

In the middle part of February this year, four young workers from our Peking Automobile Manufacturing Plant shouldered the task of adding explanatory notes to "On Feudalism" by Liu Tsung-yüan, a well-known Legalist of the T'ang Dynasty. Under the solicitude of the Party committee at a higher level and the leadership of the Party committee of the plant, and with the assistance and guidance of the Chunghua Book Store and the support of the broad masses of workers, peasants, soldiers and revolutionary intellectuals, we wrote a small pamphlet of over 40,000 characters entitled "Read 'On Feudalism'" after two-and-a-half month of efforts.

With Understanding Raised, We Shattered the "Three Difficulties" and Were Determined To Add Explanatory Notes to the Works of the Legalist School

Following the deep-going development of the movement to criticize Lin Piao and Confucius, the actual struggle has brought out a new problem: How should we of the working class further bring the role of the main force into play in the deepening struggle to criticize Lin Piao and Confucius? In the process of studying the history of the struggle between Confucianism and Legalism, we encountered quite a number of problems. For example, we were unfamiliar with the historical background and the essence of the struggle at that time. Some comrades asked: "Since both the Confucian school and the Legalist school belonged to the exploiting classes, in what respect was the Legalist school more progressive than the Confucian school after all?" Some comrades were unable to understand clearly how should Ch'in Shih Huang be correctly appraised. We deeply realized that in order to criticize deeply and thoroughly the counter-revolutionary revisionist line of Lin Piao and the doctrines of Confucius and Mencius, it is necessary to read works by Marx and Lenin as well as Chairman Mao's writings and use the Marxist stand, concept and method to study the history of the struggle between Confucianism and Legalism as well as the history of the whole class struggle, and it is also necessary to select for reading some works of the Legalist school.

It was precisely at that moment that the Chunghua Book Store requested workers to add explanatory notes to "On Feudalism," and the Party committee of the plant handed the task to the four of us. At that time, we were delighted but worried. We were delighted because we could study some historical knowledge, but were afraid that we might not be equal to the job.

As soon as we thought of reading ancient literature, we were mindful of "three difficulties," since ancient literature was difficult to read, difficult to understand and difficult to annotate. As workers accustomed to wielding the hammer and operating the lever, and as our cultural level was low and our knowledge of ancient literature was limited, could we carry out this task? However, the struggle to criticize Lin Piao and Confucius required us to carry forward the revolutionary spirit of the working class in daring to think and daring to act and to do all we could to fulfill this task. When the worker comrades heard that we were going to the book store to take up the compilation of this book, they in great numbers expressed their support and gave us the strongest encouragement. Many of the old master craftsmen encouraged us: "Do your work properly andshow the others what we working people are capable of."

The moment we stepped into the book store, the responsible comrades of the Party committee of the book store acquainted us with the struggle between the two lines and the development of revolutionary mass criticism in the publishing circles, and encouraged us to throw ourselves into the battle. The Party committee also assigned a young editor to fight together with us. A single stone stirred up a thousand ripples, and countless past affairs surged through our minds. The Chunghua Book Store has already a history of more than sixty years. Before liberation, the workers were "uneducated people" who not only were unable to write books, but also could not even enter this portal. Only under the leadership of Chairman Mao and the Communist Party and under the guidance of Chairman Mao's revolutionary line could we come to this place which before the liberation was always reserved for "those who were in a position to converse and crack jokes with the eminent scholars and to befriend men of learning." We unfolded a revolutionary mass criticism together with the comrades of the book store, and with reference to reality, everybody criticized vigorously the idealist "concept of heavenly mandate" and "theory of innate genius" of Confucius and Lin Piao. This further added to our confidence and courage in annotating works of the Legalist school.

Through revolutionary mass criticism, all of us have emancipated ourselves ideologically and realized that the working people and progressive thinkers in history had all criticized the moribund and reactionary doctrines of Confucius, but not with thoroughness. This was determined by the limitations of their eras and classes. Now, we have Marxism-Leninism-Mao Tse-tung's thought as the ideological weapon, and are using it to occupy various spheres of culture including the study of history in the superstructure. So it is only logical that the task should fall on the shoulders of the proletariat. If we do not carry out the work, who is going to do it? If we do not occupy the ground, who is going to do so? "Pedantry" should not present any problem to us. The workers, peasants and soldiers can master and annotate ancient literature. All are unanimously of the opinion that if Chao Szu-hai could refine "steel which excels," we should be able to write a "book which excels."

Use Marxism As the Pointer To Overcome the Difficulties and Storm the "Three Barriers"

In the past, we not only had never read the article "On Feudalism" but had also not seen or heard about it. This time, we not only have to read and master it, but also to write explanatory articles. This to us is really a difficult thing. The difficulties we have encountered may be summed up as the three "barriers."

The first is the language barrier. There are over 1,700 characters in the full text of "On Feudalism" which is one of the longer articles in ancient literature. Many of the characters are not known to us. Although we understand some of the phrases and characters yet once they are joined together, we could no longer understand their meaning. We feel that in order to understand the meaning of the article, we must overcome the language barrier and sweep away this tiger blocking the way. The editing comrade gave us tutoring and we studied diligently. We used homonyms to make phonetic transcriptions of the characters we did not understand, and added versions in the vernacular language to the passages we did not understand. We looked up dictionaries and reference materials for the phrases and idioms which were difficult to understand. For the sake of familiarizing ourselves with the article, we also wrote more than 70,000 characters in the phonetic transcription exercise. Within a week, we finally mastered the characters and familiarized ourselves with the article. Our explanations also began to look like something. Some comrades could almost recite the article from memory.

The second barrier is analysis. To analyze the ideological nature of the article is even more formidable and important than to master the language. "On Feudalism" is an outstanding political thesis. Taking the stand of the reformist school of the landlord class, Liu Tsung-yüan resolutely stood for progress and national unification and opposed retrogression and disruption. He used a host of historical facts to show the advantages and disadvantages of the system of prefectures and counties and the system of title conferment practiced since the Chou and Ch'in dynasties, thus demonstrating from the theoretical plane the strong points of the system of prefectures and counties and affirming the historical achievements of Ch'in Shih Huang.

To annotate this article, it is necessary to use Marxism, Leninism and Mao Tse-tung's thought as well as the concepts of historical materialism and dialectical materialism to examine and study the activities and words of the relevant historical personalities in the class struggle and two-line struggle of that time. Consequently, we take the process of analyzing the article as the process of studying and applying Marxism-Leninism and Mao Tse-tung's thought. We have studied over and over again the series of important directives and relevant documents of Chairman Mao and the CCP Central Committee on the criticism of Lin Piao and Confucius,and studied at different times works by Marx and Lenin as well as the relevant chapters of Chairman Mao's writings, such as the "Communist Manifesto," "Critique of the Gotha Program," "Ludwig Feuerbach and the End of Classical German Philosophy," "The State and Revolution," "The Chinese Revolution and the CCP" and "On the People's Democratic Dictatorship" and strived to make a class analysis and a scientific and fitting appraisal of "On Feudalism."

For example, "tendency" is the main theme that runs through the whole of "On Feudalism." Concerning the concept of "tendency" set forth by Liu Tsung-yüan, we have studied three times the relevant teachings of Marx, Lenin and Chairman Mao and analyzed three times the meaning of "tendency" and have been able to understand it more deeply each time.

The first time, we studied Engels' thesis on criticism of the idealist "theory of genius" and analyzed that Liu Tsung-yüan described as "tendency." We came to realize that the Confucian school was of the opinion that the system of title conferment was "laid down by the sages" and could not be changed, while Liu Tsung-yüan, proceeding from the concept of simple materialism, held that the system of title conferment was formed by a kind of objective situation in primitive society and was not formed through the will of the "sages." This was a telling criticism of the reactionary "concept of heavenly mandate" of the Confucian school.

The second time, we studied Chairman Mao's teaching that "all culture, all literature and art belong to definite classes and are geared to definite political lines" and analyzed the polemic carried out around the system of conferment and the system of prefectures and counties of that time. This was essentially a struggle between the two lines--the reformist school that resolutely stood for progress and national unification, and the conservative school that advocated retrogression and division--with the landlord class. "On Feudalism" was precisely the product of such a political struggle. We further came to realize that the concept of "tendency" which was the theoretical basis of Liu Tsung-yüan's political line, was a sharp criticism of the idealist historical concept of "Heaven changeth not and likewise the 'tao' changeth not" of the Confucian school and was entirely for serving the political line of the reformist school.

The third time, we studied Chairman Mao's teaching that "it is man's social being that determines his thinking," and further recognized the limitations of Liu Tsung-yüan's "tendency." Liu Tsung-yüan after all belonged to the reformist school of the landlord class, and represented politically the interests of the petty landlord class. The limitations of his class and era made it impossible for him to use historical materialism and dialectical materialism to explain the historical development or to understand the fact that the basic motive force of historical development is class struggle. His so-called "tendency" was just an abstract concept of the theory of historical evolution. For example, as Lenin pointed out, "The judging of historical achievements is not based on things demanded by the present which activists in history had not supplied, but on the new things supplied by them which had not been supplied by their predecessors." The ability of Liu Tsung-yüan to bring forth the concept of "tendency" at that time and to observe society from the angle of historical evolution showed that he was vastly superior to the traditional teachings of the Confucian school.

The three studies of works by Marx and Lenin and Chairman Mao's writings have enabled us to understand clearly from the plane of ideological and political line the progressive significance and limitations of

the concept of "tendency" of Liu Tsung-yüan. We deeply realize that workers, peasants and soldiers, having grasped Marxism, Leninism and Mao Tse-tung's thought, will be able to carry out the study and investigation of history. The workers, peasants and soldiers not only are the masters in the creation of history but also must be the masters in the study of history and the main force of revolution in the sphere of the superstructure. Only in this way could history, which had been turned upside down by the reactionaries, be set right again.

The final barrier is that of expression. This was also the first time any of us had undertaken to write such a lengthy article. In the first place, we were unable to express some of our comprehension and in the second place with so much materials available, we did not know how they should be arranged. Everybody said: "That does not matter, we can write as we study, and if the writing is no good, we can correct same. If this cannot be done by an individual, it certainly can be completed with concerted effort." When writing some of the explanatory notes, through careful discussion and study, we mapped out a detailed outline, and assigned a master craftsman to try with the writing of the first draft. After three or four days of hard work, his eyes became red and swollen. Everybody made suggestions for revision and he again wrote the second draft. Following this, several comrades also wrote the third draft and the fourth draft, with each draft better than the previous one. Through bringing the zeal of grasping revolution and promoting production in the workshop into play, everybody worked vigorously and diligently. Some comrades disliked going home each day because that would take time and so they elected to stay at the book store. The young editing comrades took part in our discussion and helped us with our revision each time. When we encountered doubtful or difficult problems we asked the comrades concerned in the book store to help us solve them. In this way, we studied the article section by section, discussed it sentence by sentence and examined it word by word. After eight major revisions, the first draft was completed.

In the process of writing this pamphlet, we noticed two problems.

One is for the sake of serving actual struggle. Having studied Chairman Mao's instruction on "let the past serve the present," we realize that the study and annotation of ancient literature by us workers, peasants and soldiers are entirely for serving the actual class struggle and two-line struggle. Why must we earnestly learn by heart the "On Feudalism" of the T'ang Dynasty at present? With reference to the struggle for criticizing Lin Piao and Confucius, we have explained that this article is still of great practical significance to the question of persisting in advance, opposing retrogression and appraising Ch'in Shih Huang. Why did Lin Piao attack Ch'in Shih Huang maliciously? It was because Ch'in Shih Huang advocated reform and national unification, and suppressed the reactionary forces that advocated the restoration of the system of slavery. Because Lin Piao practiced revisionism, division and conspiracy and intrigue and vainly attempted to restore capitalism, he naturally cursed Ch'in Shih Huang. We also used the fact that the output of automobiles in our plant had increased some twenty times in 1973 as compared with 1965 to show that

without the great proletarian cultural revolution, this basically could not be accomplished. However, Lin Piao tried his utmost to negate the great cultural revolution and vainly attempted to restore capitalism and turn back the wheel of history. This has enabled us to understand more clearly the ultra-Right essence of Lin Piao's counter-revolutionary revisionist line.

The second one is that we must bear in mind the demands of the workers, peasants and soldiers all the time. As we are writing a book for the workers, peasants and soldiers, we must make the language as simple and easy to understand as possible so that the workers, peasants and soldiers will not experience difficulty in reading it. For the sake of making the book easy for the workers, peasants and soldiers to read, sometimes we would spend half a day to polish up a single sentence. In form, for the sake of making things convenient for the workers, peasants and soldiers and on the basis of our own comprehension in study, we would add a resume after each paragraph. After the completion of this pamphlet, we returned with the editing comrade to the factory to hold a two-day study class and asked the workers to state their views. The Party committee of the book store also went to hold a symposium in a certain unit of the PLA, and the comrades enthusiastically affirmed this pamphlet and offered many valuable suggestions. The professional theoretical workers of Peking University and Peking Normal University and the editing comrades of the book store also supplied us with valuable suggestions. Based on these suggestions, we again made a meticulous revision.

Carrying Forward the Militant Style of Daring To Think and Act and Making Continued Effort in the Battle

Looking back over the process of our writing the pamphlet "Read 'On Feudalism'" we have three points of comprehension.

1. From knowing nothing about ancient literature, we four ordinary young workers have succeeded in writing a 40,000-character pamphlet. This fact shows that only under the guidance of Chairman Mao's proletarian revolutionary line and with the collective efforts of everyone could this pamphlet be written.

2. The completion of this pamphlet has smashed with facts the bourgeois prejudice that "the workers, peasants and soldiers do not understand ancient literature and are unable to study the struggle between Confucianism and Legalism." So long as we study assiduously works by Marx and Lenin and Chairman Mao's writings and integrate ourselves with the contingent of workers' theorists and the contingent of professional theorists, use the Marxist stand, concept and method to analyze and study history, and instead of adopting the nihilist attitude of negating or affirming everything without distinguishing between the essential and the dross, we "critically sum up things," "let the past serve the present," and serve the actual class struggle and two-line struggle, then the broad masses of workers, peasants and soldiers will definitely be able to occupy the theoretical ground with Marxism-Leninism and Mao Tse-tung's thought.

3. Our participation in the work of writing a book this time has also made us understand that in order to scale the summit of theory, criticize the works of the Legalist school and study the historical experience of the struggle between Confucianism and Legalism, the working class must exhibit its revolutionary pioneering effort and the militant style of carrying all before it.

In short, the practice of this struggle has further encouraged us to fight with unflagging efforts together with the workers of the whole plant and to keep on struggling for incessantly orientating the development of the movement to criticize Lin Piao and Confucius in a deep-going, popular and sustained way.

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ARMY DAY

Grand Reception Given by Ministry of National Defense in Celebration of Chinese Army Day

(NCNA-English Peking, Jul. 31, 1974)

in celebration of the 47th anniversary of the founding of the chinese people's liberation army, the ministry of national defence gave a grand reception here this evening.

the reception was held in the banquet hall of the great hall of the people. flanked by five red banners on either side, a huge portrait of chairman mao, the great leader of the chinese people, was hung in the middle of the backdrop on the rostrum. the reception proceeded in a revolutionary atmosphere of unity for victory.

present at the reception were chinese party and state leaders chou en-lai, wang hung-wen, yeh chien-ying, chu teh, chang chun-chiao, chiang ching, yao wen-yuan, li hsien-nien, teng hsiao-ping, chen hsi-lien, chi teng-kuei, hua kuo-feng, wu teh, su chen-hua, saifudin, ni chih-fu, chen yun, li fu-chun, hsu hsiang-chien, nieh jung-chen, ngapo ngawang jigma, chou chien-jen; teng tai-yuan and hsu teh-heng, vice-chairmen of the national committee of the chinese people's political consultative conference; keng piao, head of the international liaison department of the central committee of the communist party of china; chi peng-fei, minister of foreign affairs; and hsiao ching-kuang and su yu, vice-ministers of national defence.

among the guests were general duong sam ol, senior official of the royal government of national union of cambodia, and madame duong sam ol, members of foreign delegations now in peking, foreign diplomatic envoys to china and military attaches of foreign embassies in peking.

yeh chien-ying, vice-chairman of the c.p.c. central committee and vice-chairman of the military commission of the c.p.c. central committee, said in his toast at the reception:

"the 47th anniversary of the founding of the chinese people's liberation army is ushered in an excellent situation in china, with the movement to criticize lin piao and confucius developing in depth. on behalf of the ministry of national defence of the people's republic of china, i extend a warm welcome and express heart-felt gratitude to all our guests and friends present at the reception here this evening for joining us in celebrating this glorious festival."

he proposed a toast to the health and long life of chairman mao, the great leader of the chinese people, to the great victories the chinese people's liberation army

has won together with the chinese people, and to the friendship between the people of various countries.

present on the occasion were:

leading members of various general departments of the chinese people's liberation army, the p.l.a. science and technology commission for national defence, various services and arms, military academies, the p.l.a. peking units and the peking garrison, including chang tsai-chien, hsiang chung-hua, peng shao-hui, li ta, chang ting-fa, hu wei, ho cheng-wen, wei po-ting, chang tsung-hsun, kuo lin-hsiang, chang chih-ming, chang tien-yun, chang ling-pin, chang hsien-yueh, feng yung-shun, pai hsiang-kuo, hsu pin, chang ju-kuang, chan hai-ying, luan hsueh-wen, lu nan-chiao, tao lu-chia, chung chih-ping, chu kuang-ya, kao wei-sung, chen pin, chai yi-tung, liu tao-sheng, lu jen-tsan, wang hsin, ma ning, fu chuan-tso, kao hou-liang, wu hsin-chuan, ting pen-chun, chang yi-hsiang, liao cheng-mei, wang ting, yao kuo-min, ho chin-nien, chen shih-chu, li chen, hu chi-tsai, huang wen-ming, chou yung, liu hsien-chuan, tsui tien-min, lo hua-sheng, sung shih-lun, liao han-sheng, hsiao ke, tang liang, chen hsien-jui, teng hai-ching, wu chung, yang chun-sheng, and chai cheng-wen, as well as tung chi-wu;

leading members of departments under the c.p.c. central committee and the state council and the peking municipal revolutionary committee, including yu chiu-li, wang chen, su ching, liao cheng-chih, fang yi, fang chiang, feng hsuan, jen yun-chung, chang hsiang-shan, shen chien, chiao kuan-hua, han nien-lung, chung hsi-tung, ma wen-po, ho ying, yu chan, yeh cheng-ta, chou yi-ping, huang tso-chen, and ting kuo-yu.

also present at the reception were:

tan chen-lin, ulanfu, li ching-chuan, chen chi-han, yeh fei, chiang hua, liao chih-kao, chiang wei-ching and lu cheng-tsao;

yang cheng-wu, chang ai-ping, wang shang-jung, liang pi-yeh, tang tien-chi, han chen-chi, jao cheng-hsi, li yao, li hsueh-san, chou chun-chuan, peng ming-chih, chou shih-ti, yu li-chin, wu ke-hua, li shou-hsuan, li chu-kuei, mo wen-hua, chu liang tsai and huang hsin-ting.

also present were:

p.l.a. combat heroes and models, representatives of advanced units in the criticism of lin piao and confucius, representatives of militia and families of armymen and fallen heroes, including tso chung-yi, wang teh-yung, chu hsin-min, shih yu-feng, wang tien-lin, hu ying-fa, wang yun, yin ming-teh, ho shu-hsien, han feng-shan and li sheng-fen;

and representatives of peking workers, poor and lower-middle peasants, art and literary and sports circles, including chen fu-han, ma chih-feng, chen yung-hsiang, yin wei-chen, hsieh tieh-li, yin cheng-chung, hu yu-lan, hou chia-chang, chang tung-liang and chang mei-hua.

a military band played "in praise of the great, glorious and correct communist party of china", "chairman mao, you are the red sun in our hearts", "three main rules of discipline and eight points for attention" and other songs.

comrades and foreign friends present at the reception proposed repeated toasts in warm congratulation of the tremendous victories won by the chinese people's liberation army and the chinese people in the socialist revolution and construction and the steady enhancement of the solidarity and friendship between the people of china and other countries.

SINKIANG

Armymen and Civilians Forge Profound Friendship in Building Border Area

(NCNA-English Urumchi, Jul. 31, 1974)

fighters of the 136th regiment of the production and construction corps under the sinkiang military command of the chinese people's liberation army and the minority people of the hsinkuang people's commune have forged a profound friendship in their joint struggle to build and defend the border area.

soon after the founding of new china, the regiment came to the western end of the dzungaria basin at the northern foot of the tienshan mountains. the minority people there acted as its guides and helped it survey wasteland and locate water sources. the p.l.a. fighters also enthusiastically helped the minority people organize mutual-aid teams, agricultural cooperatives and then people's communes, and develop education, medical and health work and other undertakings.

most of the people of the hsinkuang people's commune are kazakhs. before liberation, the poor and lower-middle herdsmen led a miserable life. after liberation, under the guidance of the party and chairman mao, they embarked on the road of socialism and developed both animal husbandry and agriculture.

when the commune members first experimented with cotton growing, the yield was low. in 1969, the 136th regiment

sent good cotton seeds and agro-technicians to help the hsinkuang people's commune raise output. expert cotton growers from the regiment passed on their experience to the commune members. the commune reaped an average of 0.6 tons of ginned cotton per hectare four years running, reaching the target set in the national programme for the development of agriculture. a record of nearly one ton per hectare was set in that cold mountain area situated at 45 degrees north latitude.

the kazakhs in the area, who had led a nomadic life for generations, began to settle down after the establishment of the people's commune. as production developed and people's life improved, the commune decided to build new residential quarters during the great proletarian cultural revolution. the regiment immediately assigned armymen to help design and build two housing estates according to kazakh customs. one hundred and thirtysix households of commune members have now moved into the two new villages which are named "army-civilian unity" and "victory".

the area was struck by a bad drought when spring set in this year. fighters of the regiment said: "we would rather shed more sweat than watch the commune's crops be killed by the drought exclamation" they swung into a gigantic fight against the drought with tremendous zeal sparked by the movement to criticize lin piao and confucius. the fighters carried water with buckets to irrigate their own fields while diverting water from their pump wells to the commune's over 130 hectares of wheat, maize and cotton.

the regiment and the local kazakh people cherish a warm love for each other. aderhan, a poor kazakh herdsman in the commune who volunteered to help the regiment reclaim wasteland when it first arrived, has been acclaimed by both armymen and civilians of various nationalities as a model in supporting the army. in the spring of 1971, when aderhan learned that a herd of the regiment's cattle had been swept away by a rare snowstorm, he immediately set out on horseback and, after searching for three days on the snow-covered grassland, eventually retrieved 14 head of stray cattle for the regiment.

speaking of the close army-civilian unity, kelimu, a leading member of the party committee of the hsinkuang people's commune and a cadre of kazakh nationality, said: "the chinese people's liberation army is an army of uniformed workers and peasants. they come from the people and serve the people. they are one with us."

lahungbaiyi, an old herdsman of kazakh nationality, had toiled as a hired-hand for herdowners for 20 years before liberation. he said: "i began working as a shepherd for a herdowner at the age of eight. in the winter, i went barefooted tending the herds on the snow-covered

gobi desert. later i was pressganged by the kuomintang bandit army, which often beat me up. and i contracted serious rheumatism at that time. chairman mao sent p.l.a. soldiers to sinkiang after liberation and an army medical team helped me regain my health. the people's army is really good exclamation"

IRON AND STEEL INDUSTRY

Peking Iron Smelting Plant Expands Production

(NCNA-English Peking, Jul. 31, 1974)

the current movement to criticize lin piao and confucius has promoted production at the iron smelting plant of the capital iron and steel company. the plant overfulfilled its production quota for the first six months of this year, pig iron output topping the corresponding period of any previous year.

workers and staff have formed marxist-leninist study groups at team and workshop level since the great proletarian cultural revolution started in 1966. guided by marxism-leninism-mao tsetung thought, they deepened the criticism of the counter-revolutionary revisionist lines pushed by liu shao-chi and lin piao. this raised their consciousness of class struggle and the two-line struggle. pig iron production rose year by year.

many veteran workers recounted how they had suffered in the old society, and condemned lin piao's reactionary idea of retrogression and his attempt to restore capitalism. veteran worker chiang po-cheng of the no. 1 blast furnace said at a meeting that before liberation, his family lost the only plot of land it had because it could not pay the usurious rate of interest on the 30 kilogrammes of food grain it had borrowed from a landlord. as a result, his father died of hunger. chiang po-cheng said angrily: "lin piao advocated the confucian precept 'return to the rites' so that the landlords might ride roughshod over us again. we'll never allow that to happen exclamation" the workers pledged to redouble their efforts to smelt more iron for socialism in refutation of lin piao's counter-revolutionary revisionist line and his criminal attempt to restore capitalism.

cadres and workers hailed the tremendous victories in the great proletarian cultural revolution and

denounced attacks by the lin piao anti-party clique on the cultural revolution. prior to the cultural revolution, the plant's blast furnaces coke consumption rate was high and output low. during the cultural revolution, workers and cadres of the no. 3 blast furnace conscientiously studied "on contradiction" and "on practice" and used chairman mao's philosophic thinking to probe into the relationship between the volume of air blown into the furnace and the amount of ore, coke and limestone loaded into it during iron smelting. they worked out a new process after making an analysis of the change in the pressure and volume of blast on more than 700 occasions. this ensures a reduction in coke consumption and a marked increase in output.

production of the no. 1 blast furnace used to be conditioned by the supply of oxygen. during the cultural revolution, workers criticized the "theory of productive forces" which liu shao-chi and lin piao advocated, and succeeded in greatly raising output by increasing the volume of blast, without using oxygen. they said that the cultural revolution had brought into full play their wisdom and strength.

young workers criticized lin piao and company for attacking the revolutionary younger generation. the hot blast stove automation team consists mostly of young workers averaging 24 years of age who entered the plant in 1970. following chairman mao's principle of "maintaining independence and keeping the initiative in our own hands and relying on our own efforts", they designed and made an automatic device for changing the valves of stoves. working conditions were improved and efficiency was raised.

in march, two of the three converters in the steel plant were to be repaired. as a result, a large proportion of the molten iron had to be cast into pigs instead of being taken direct to the steel plant. there was a shortage of casting equipment. the difficulty did not baffle the workers of the pig-casting machine section. they declared: "no difficulty can stop us. we are determined to score new victories in revolution and production in refutation of the criminal attempt by lin piao and his like to restore capitalism and turn the clock of history back." relying on themselves, they improved 1,800 pig moulds after work. with the joint efforts of workers and cadres, pig iron production quotas were overfulfilled.

in the current movement to criticize lin piao and confucius, the workers and staff of the iron smelting plant have continued to criticize the remaining influence of the revisionist line. a group of blast furnace workers put up a big-character poster earlier this year criticizing the plant party committee for ignoring the workers' socialist enthusiasm sparked by the cultural revolution. the poster said that the plant party committee had relied on only a few people and counted

exclusively on material conditions in drawing up the yearly plan. it pointed out that this was an expression of "the theory of productive forces".

the plant party committee held a special meeting to discuss the big-character poster. leading members of the party committee went to the workshop and gave full support to the workers' initiative. the production plan was revised according to their opinions.

the workers and staff of the plant are deepening the movement to criticize lin piao and confucius and carrying out revolution and production with soaring enthusiasm and added strength.

ROLLINGSTOCK

Large Railway Flat Car Made in China

(NCNA-English Harbin, Jul. 31, 1974)

a 370-ton railway flat car for the transport of complete machines and heavy equipment has been produced by the chichihaerh railway car plant in northeast china. the car is already in use.

electric static strength test and full-load trial operation covering a distance of 1,800 kilometres showed that the performance of the flat car is fine. the car adopts a double connection structure which ensures safe running on bends.

workers of the plant conscientiously studied chairman mao's teaching "maintaining independence and keeping the initiative in our own hands and relying on our own efforts", after the plant was assigned the task about a year ago.

a three-in-one group of workers, technicians and leading cadres was formed for that purpose. it gave full play to the enthusiasm and initiative of the masses of workers in tackling key technical problems. the assembly of the flat car was completed ahead of schedule.

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* FOREIGN RELATIONS *
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CHINA AND ALBANIA

Albanian Ministry of People's Defense Marks Chinese Army Day

(NCNA-English Tirana, Jul. 31, 1974)

the albanian ministry of people's defence held a grand meeting here yesterday to warmly celebrate the 47th anniversary of the founding of the chinese people's liberation army.

the meeting was attended by dilaver poci, chief of the political department of the albanian people's army, ksenofon nushi, vice-minister of foreign affairs, sami mecollari, chief of the general staff of the albanian people's army, and representatives of the tirana garrison, among others.

present on the occasion were han po, charge d'affaires ad interim, and wang ta-hui, deputy military attache, of the chinese embassy here.

dilaver poci presided over the meeting, at which officer of the albanian people's army bejto isufi and deputy military attache wang ta-hui spoke.

in his speech, bejto isufi pointed out that the chinese people's liberation army, led by the communist party of china and chairman mao tsetung, is a people's army with high consciousness and entrusted with a great mission.

he said: "during the great proletarian cultural revolution, initiated and led by chairman mao personally, together with the revolutionary masses the chinese people's liberation army fought determinedly to smash the treacherous line of the renegade and scab liu shao-chi, thus demonstrating its proletarian character and spirit and its boundless loyalty to the party, the people and the teachings of chairman mao tsetung.

"the chinese people's liberation army has become stronger than ever."

a mass movement to criticize lin piao and confucius is now being unfolded in the chinese people's liberation army in much the same way as in the contingents of the working class, peasants, women, youth and intellectuals. initiated and led by the great marxist-leninist chairman mao tsetung, this movement has mobilized workers, peasants and soldiers throughout the country, isufi said.

the development of the present international situation shows that the two superpowers' policies of hegemony and

and albania is built on the basis of the principles of marxism-leninism and proletarian internationalism, has stood the grave test of international class struggle, cannot be undermined by any force in the world and remains permanent and evergreen, wang ta-hui declared.

the speeches of comrade isufi and comrade wang ta-hui were warmly applauded by the participants, who hailed the meeting with cries of "enver -- mao tsetung" and "friendship is guarantee exclamation".

a chinese film was shown at the end of the meeting.

on july 29 a similar meeting to mark the occasion was held by a unit of the albanian people's army stationed here.

Chinese Acting Military Attache Gives Army Day Reception in Tirana

(NCNA-English Tirana, Aug. 1, 1974)

acting military attache of the chinese embassy in albania wang ta-hui gave a reception here yesterday evening to warmly celebrate the 47th anniversary of the founding of the chinese people's liberation army.

among those present on the occasion were petrit dume and hito cako, vice-ministers of the albanian people's defence; dilaver poci, chief of the political department of the albanian people's army; spiro moisiu, member of the presidium of the people's assembly; ksenofon nushi, vice-minister of foreign affairs; ndue marashi, chairman of the executive committee of the tirana district people's council; and dashnor mamaqi, secretary of the tirana district committee of the albanian party of labour.

present also were diplomatic envoys of some countries to albania.

han po, charge d'affaires ad interim of the chinese embassy here; hsiao kuo-hua, leader of the "august first" football team of the chinese people's liberation army; and representatives of chinese engineers and technicians working here attended the reception.

wang ta-hui and petrit dume spoke at the reception.

CHINA AND JAPAN

Shanghai Municipal Friendship Delegation Welcomed in Osaka

(NCNA-English Tokyo, Jul. 31, 1974)

the osaka municipal government and the osaka committee to welcome the shanghai municipal friendship delegation jointly sponsored a meeting in osaka on july 29 to warmly welcome the shanghai municipal friendship delegation.

among the over 1,400 people attending the meeting from all walks of life were: yasushi oshima, mayor of osaka; eiichi sasaki, president of the municipal assembly; jiro kaneko, chairman of the osaka welcoming committee.

mayor oshima said at the meeting that over 400 people from osaka had visited shanghai in april this year. since then osaka and shanghai have become cities of friendship. today the streets of osaka are permeated with the feelings of friendship between china and japan. visitors to the chinese exhibition in osaka has numbered more than 1,300,000.

feng kuo-chu, leader of the shanghai delegation, said that the friendly exchanges between the peoples of the two cities will surely be developing extensively. he expressed the conviction that the chinese and japanese peoples would further strengthen their friendly relations and friendship in the common struggle against superpower hegemonism, in defence of their national sovereignty and territorial integrity and for the cause of human progress.

at the meeting, the osaka city orchestra, the osaka city council of women's organizations and the matsuyama ballet troupe gave performances for the chinese guests.

the shanghai delegation arrived in osaka by train from tokyo on july 26 at the invitation of the mayor of osaka.

during its stay in osaka, the delegation called on respectively mayor oshima, sakae kishi, vice-governor of osaka prefecture, and jiro kaneko, chairman of the osaka headquarters of the japan-china friendship association (orthodox).

CHINA AND LAOS

Chinese Medical Team Leaves Vientiane for Home

(NCNA-English Vientiane, Jul. 31, 1974)

the chinese medical team led by fang chi left here for home today after giving medical treatment to prince souvanna phouma, prime minister of the provisional national union government of laos.

Pathet Lao Radio Marks Chinese Army Day

(NCNA-English Peking, Aug. 1, 1974)

the pathet lao radio today broadcast an editorial warmly greeting the 47th anniversary of the founding of the chinese people's liberation army.

the editorial reviews the brilliant course traversed by the chinese people's liberation army in the past 47 years and praises the great victories it has won and its rapid growth.

the editorial says: "as a companion-in-arms and close friend of the chinese army and people, the lao people and the lao people's liberation army are very proud of the glorious achievements recorded by the fraternal chinese army and people."

"the lao people's liberation army is firmly convinced that under the clearsighted leadership of the communist party of china headed by esteemed chairman mao tsetung, the chinese people's liberation army will win more glorious successes in its revolutionary cause," the editorial concludes.

CHINA AND MOROCCO

Foreign Minister Chi Peng-fei Gives Banquet in Honor of Special Envoy of King of Morocco

(NCNA-English Peking, Jul. 31, 1974)

chinese foreign minister chi peng-fei gave a banquet here this evening in honour of abdel rahim bouabid, special envoy of moulay hassan ii, king of morocco.

prior to the banquet, minister chi peng-fei met and had a friendly conversation with special envoy bouabid.

present on the occasions were kacem zhiri, moroccan ambassador to china, and abbas mokri, adviser to the moroccan ministry of foreign affairs, who are accompanying special envoy bouabid on his china visit.

also present were ho ying, chinese vice-foreign minister, and wang pu-ching, deputy director of the west asian and north african affairs department, and liu hua, deputy director of the protocol department, of the foreign ministry.

New Chinese Ambassador to Morocco Leaves for Post

(NCNA-English Peking, Jul. 31, 1974)

sung han-yi, new ambassador extraordinary and plenipotentiary of the people's republic of china to the kingdom of morocco, left peking for his post today.

Vice Premier Li Hsien-nien Meets Special Envoy of Moroccan King

(NCNA-English Peking, Aug. 1, 1974)

li hsien-nien, vice-premier of the state council, met and had a friendly conversation with abdel rahim bouabid, special envoy of moulay hassan ii, king of morocco, here this afternoon.

present at the meeting were kacem zhiri, moroccan ambassador to china, and abbas mokri, adviser to the moroccan ministry

of foreign affairs, who are accompanying special envoy bouabid on his china visit.

also present were ho ying, chinese vice-foreign minister, and wang pu-ching, deputy director of the west asian and north african affairs department, and liu hua, deputy director of the protocol department, of the foreign ministry.

Moroccan Ambassador to China Gives Banquet for Visiting Special Envoy of Moroccan King

(NCNA-English Peking, Aug. 1, 1974)

kacem zhiri, moroccan ambassador to china, gave a banquet for the visiting special envoy abdel rahim bouabid of moulay hassan ii, king of morocco, here this evening.

among the guests were chinese foreign minister chi peng-fei; vice-foreign minister ho ying; and wang pu-ching, deputy director of the west asian and north african affairs department, and liu hua, deputy director of the protocol department, of the foreign ministry.

also present were diplomatic envoys of algeria, mauritania and tunisia to china.

at the banquet alive with an atmosphere of friendship, guests and hosts proposed repeated toasts to the constant consolidation and development of the friendship between the peoples of china and morocco and other arab countries.

CHINA AND SWEDEN

New Chinese Ambassador to Kingdom of Sweden Leaves Peking for Post

(NCNA-English Peking, Jul. 31, 1974)

chin li-chen, new ambassador extraordinary and plenipotentiary of the people's republic of china to the kingdom of sweden, left here for his post by plane today.

Chinese Charge d'Affaires in Sweden Gives Army Day Reception

(NCNA-English Stockholm, Jul. 31, 1974)

chang fa-tien, charge d'affaires a.i. of the chinese embassy in sweden gave a reception this evening in celebration of the 47th anniversary of the founding of the chinese people's liberation army.

among the nearly 200 guests present on the occasion were torsten bengtson, first vice-speaker of the swedish parliament, k. bjoerk, roving ambassador at the foreign ministry, and lt. gen. carl-eric almgren, commander of the army.

also present were jan myrdal, honorary chairman, and christer leopold, chairman, of the swedish-chinese friendship association, and kurt lundgren, member of the central executive committee of the communist party of sweden.

friends of various circles and diplomatic envoys and military attaches of various countries also attended the reception.

CHINA AND VIETNAM

New Vietnamese Ambassador to China Presents Credentials to NPC Chairman Chu Teh

(NCNA-English Peking, Jul. 31, 1974)

nguyen trong vinh, new ambassador extraordinary and plenipotentiary of the democratic republic of viet nam to the people's republic of china, today presented his credentials to chu teh, chairman of the standing committee of the national people's congress.

present on the occasion were han nien-lung, chinese vice-foreign minister; and liang feng, deputy director of the asian affairs department, and chu chuan-hsien, deputy director of the protocol department, of the foreign ministry.

present were also minister-counsellor nguyen tien, military attache col. nguyen dong, counsellor le tuan, commercial counsellor dinh van tram and other diplomatic officials of the vietnamese embassy in peking.

chinese foreign minister chi peng-fei this morning met with ambassador nguyen trong vinh. they discussed the matter of presentation of credentials.

the new vietnamese ambassador arrived in peking by air yesterday.

PLA Kwangchow Units Give a Reception to Welcome Football Team of Vietnam People's Army

(NCNA-English Kwangchow, Jul. 31, 1974)

kwangchow units of the chinese people's liberation army gave a reception here yesterday evening to warmly welcome the football team of the viet nam people's army with nguyen huu tai as the leader on its friendly match tour of china.

present was le quang dien, consul of the consulate-general of the democratic republic of viet nam in kwangchow.

also present were hsiao yuan-li, leading member of the p.l.a. kwangchow units; liu hsing-lung and chen ching-shan, leading members of the headquarters of the p.l.a. kwangchow units; leading members of departments concerned, including yuan yu-po and chang hsu-chu as well as football coaches and players of the football teams of the p.l.a. kwangchow units and the province.

in their warm and friendly speeches at the reception, hsiao yuan-li and nguyen huu tai expressed the hope that the revolutionary friendship and militant unity between the peoples, armies and sportsmen of china and viet nam would be constantly consolidated and developed.

the vietnamese comrades-in-arms arrived here the day before yesterday.

Chinese Army Day Marked in Hanoi

(NCNA-English Hanoi, Jul. 31, 1974)

the command of the anti-aircraft and air force of the viet nam people's army held a meeting yesterday, warmly celebrating the 47th anniversary of the founding of the chinese people's liberation army.

present were major general le van tri, commander of the anti-aircraft and air force of the v.n.p.a., major general hoang phuong, political commissar of the anti-aircraft and air force of the v.n.p.a., other leading members as well as commanders and fighters of the anti-aircraft and air force of the v.n.p.a.

military attache yan ling and deputy military attache liu huan-pu of the chinese embassy here were also present.

major general hoang phuong spoke at the meeting. he said: "the heroic chinese people's liberation army, under the leadership of the chinese communist party headed by the respected chairman mao tsetung, is getting stronger and stronger and has gained splendid victories after 47 years of fighting and building." "for a long time," he said, "the vietnamese people and their armed forces have highly valued the fraternal friendship and militant solidarity with the chinese people and their liberation army, and spared no efforts to consolidate and strengthen this militant friendship based on marxism-leninism and proletarian internationalism."

major general hoang phuong whole-heartedly wished the fraternal chinese people's liberation army still more new brilliant achievements in consolidating national defence and fulfilling its glorious revolutionary tasks. he wished that the great friendship and the militant solidarity between the people and armies of viet nam and china would be evergreen."

military attache yan ling, on behalf of all commanders and fighters of the chinese people's liberation army, extended heartfelt regards and militant salute to all commanders and fighters of the heroic viet nam people's army, and warmly congratulated the people and armies of north and south viet nam on their new victories in healing war wounds and safeguarding the fruits of revolution after the signing of the paris agreement.

he said: "the chinese people and their liberation army firmly support the correct stand of strictly implementing the paris agreement taken by the government of the democratic republic of viet nam and the provisional revolutionary government of the republic of south viet nam. though the fighting tasks of the vietnamese people are very arduous ones and there are more difficulties on their road of advance, we firmly believe that the vietnamese people

will certainly overcome their difficulties and obstacles, bring their just cause to final victory and realize the national desire of unifying their fatherland."

military attache yan ling praised the profound friendship between the people and armies of viet nam and china. "our friendship," he said, "is based on marxism-leninism and proletarian internationalism, and it is unbreakable."

their speeches were punctuated with applause.

at the end of the meeting, the vietnamese documentary "uncle ho and children" and the chinese documentary "welcome to the delegation of the vietnamese party and government" were shown.

DRVN Government Economic Delegation Arrives in Peking

(NCNA-English Peking, Aug. 1, 1974)

the government economic delgation of the democratic republic of viet nam led by le thanh nghi, member of the political bureau of the central committee of the viet nam workers' party and vice-premier of the government, arrived here by air this evening for an official visit to china at the invitation of the government of the people's republic of china.

the distinguished vietnamese guests were warmly greeted at the airport by li hsien-nien, member of the political bureau of the central committee of the communist party of china and vice-premier of the state council; fang yi, minister of economic relations with foreign countries; li chiang, minister of foreign trade; han nien-lung, vice-minister of foreign affairs; feng yung-shun, deputy director of the general logistics department of the chinese people's liberation army; and leading members of other departments concerned, including yang jung-chieh, kao lu, lu kuei, liang feng and chu chuan-hsien.

peking airport flew the national flags of the democratic republic of viet nam and china. as vice-premier le thanh nghi and other comrades-in-arms from viet nam stepped down from the plane, vice-premier li hsien-nien and others went over and cordially shook hands with them and embraced them.

also present were ly ban, deputy leader of the delegation and vice-minister of foreign trade, who arrived here earlier; nguyen trong vinh, deputy leader of the delegation and d.r.v.n. ambassador to china; nguyen van quang, ambassador of the republic of south viet nam to china, and officials of the two embassies here.

Chinese Military Attache in Vietnam Holds Reception in Celebration of Army Day

(NCNA-English Hanoi, Jul. 31, 1974)

yen ling, military attache of the chinese embassy in the democratic republic of viet nam (d.r.v.n.) held a reception here this evening, celebrating the 47th anniversary of the founding of the chinese people's liberation army.

present at the reception were lieutenant general tran quy hai, vice-minister of national defence of the d.r.v.n.; lieutenant general le quang hoa, deputy head of the general political department of the viet nam people's army; lieutenant general pham kiet, commander and political commissar of the security forces; major general phung the tai, deputy chief of the general staff of the people's army; major general luong nhan, deputy head of the general logistics department of the people's army; many leading members of various services and departments of the people's army and other high-ranking officers. tran dang khoa, vice-chairman of the standing committee of the national assembly; nguyen van huyen, minister of general education and vice-president of viet nam-china friendship association; hoang van tien, vice-minister for foreign affairs; other leading cadres as well as leading members of mass organizations were also present.

le khoan hong, acting head of the special representation of the republic of south viet nam in the d.r.v.n., was also present.

present on the occasion were diplomatic envoys and military attaches of various countries in viet nam.

wang yu-ping, chinese ambassador to the d.r.v.n., and other officials of the chinese embassy in viet nam were also present.

THIRD WORLD

Jen-min Jih-pao on Agricultural Development in Third World

(NCNA-English Peking, Jul. 31, 1974)

the "people's daily" today carried a report on the achievements made by the third world countries in developing agriculture.

countries of the third world are giving more and more attention to developing agriculture in order to strengthen their national economies, and have made remarkable strides in this field, the report says.

the people of the third world countries are heroic and industrious and, with the good natural conditions that prevail, they have great potentialities for developing a flourishing agriculture. having long suffered from imperialist and colonialist plunder and exploitation, many countries of the third world are still not very advanced in agricultural production. grain production falls short of meeting the people's needs in their own countries; in some cases one or several industrial crops may be grown but foodgrains are imported from abroad. other countries have made rapid advances in agriculture after independence, but the per unit yield is still low; their production is not advanced enough to protect them against calamities and the output is not stable. in area and population, the third world occupies a huge proportion of the world, but in grain output, the proportion is extremely low.

according to united nations statistics, of the total world output in 1970, the third world output of cocoa and coffee accounted for 97 per cent and 99 per cent respectively, output of cotton 58 per cent, and output of tobacco 57 per cent. as for the third world percentage of grain output in the world total output of various crops, barley stood at 25 per cent, wheat at 30 per cent and maize at 40 per cent. the figures show that development of agricultural production, especially of grain production, is a key point for the third world countries in building independent national economies.

leaders of many third world countries are giving special emphasis to this question. they have called on their people to give more and greater attention to agricultural production and to strive first of all for self-sufficiency in grain. king birendra of nepal, for instance, gives first priority to the promotion of agricultural production. zambian president kaunda has vowed that he will do his best to stimulate greater development of agriculture and he gives priority to the development of the rural areas. president mobutu of zaire has underscored the development of agriculture as the first priority in his country and takes as a key point in that development the increase of grain production, calling on his people to rid themselves of the need to import grain from abroad.

the governments of many third world countries have taken many positive measures to advance their agricultural growth, such as setting up development banks, and firms to provide credits, chemical fertilizers, insecticides and selected seeds; introducing tractors for larger-scale ploughing; raising the prices of agricultural products and introducing new kinds of high-yield crops and industrial crops; setting up agricultural experimental stations, improving agricultural techniques and training agro-technicians among their own people; and holding agricultural exhibitions to exchange experience and encourage agricultural development.

many third world countries have paid great attention to expanding the construction of village water conservancy projects so as to increase irrigated areas and strengthen the ability to resist drought and water-logging. from may 1970 to september 1973, sri lanka invested over 200 million rupees in water conservancy projects and completed 11,000 small irrigation works. as a result, irrigated land has been expanded by 63,000 acres. since 1961, in the areas of the river bend of kathmandu, nepal, 25 small irrigation works and nearly 50 reservoirs have been built, transforming over 44,000 ropany (over 2,340 hectares) of land into irrigated fields. the grain output has been increased by 33 per cent. in pakistan, the people are also busy building water conservancy projects and the peasants are being encouraged to sink wells in order to enlarge areas of irrigated land. since the nationalization of the water conservancy resources in 1967, iran has built 12 large and numerous small dams which have a total water storage capacity of 13,000 million cubic metres. for the five years beginning march 1973, the government has invested 159,000 million rials to exploit water resources and to improve the irrigation network in the country. according to the tanzanian government's irrigation programme, 1.62 million hectares of wasteland will be reclaimed in the ten years from 1968 to 1979 and, since 1970, annual wasteland reclamation has been averaging 90,000 hectares. all the reclaimed land will be under irrigation. the mexican national irrigation projects programme shows that the 3,100 irrigation projects in the process of construction will water over 200,000 hectares of land, and in the agricultural year 1972 -- 1973, the area of irrigated land was increased by 4.5 per cent.

thanks to the efforts of the governments and peoples of the third world countries, faster development of agriculture and particularly grain output has been made. some of these countries have eliminated the dependence on imported food. in nepal, the total output of grain in the year 1971 -- 1972 was 3,490,000 tons compared with 200,000 tons in the year 1965 -- 1966. in pakistan, the output of wheat, cotton, rice and sugar-cane registered marked increases; taking the index of the general agricultural output in the year 1959-1960 as 100, the index in 1972-1973 stood at 198. in malaysia, rice output in 1973 was two million tons against 1.65 million tons in 1970. in iran, grain output per year will increase to 8.3 million tons from

some 5.6 million tons after completion of its five-year development plan which started in march 1973. zambia is self-sufficient in its main food -- maize, and reaped over 600,000 tons of this staple in 1972. in argentina, wheat output in 1972-1973 reached 8.1 million tons, a 42.6 per cent increase over the previous year's figure. in panama, the output of rice in 1973 was 37.6 per cent more than in 1972, putting that country in the position of meeting its people's needs and having some left for export besides. to increase their grain production, many third world countries are experimenting with growing rice -- a high-yielding crop, and now with success, are popularizing it.

besides expanding grain production, many third world countries are also growing or experimenting with the growing of industrial crops to aid the development of national light industries. nepal, for example, has succeeded in growing cotton and is now popularizing it with a view to establishing a national textile industry on a firm basis of self-reliance. cotton output has expanded markedly in zambia and sales have increased from over 1,600 tons in 1964 to 12,000 tons in 1971, creating favourable conditions for the development of a national textile industry. guyana and some other countries are also trying out cotton-growing.

alongside growth of agricultural production, many third world countries are also building up light industry factories using agricultural products as raw materials in such processes as tanning, cigarette making, weaving, paper manufacturing, sugar refining and oil pressing. transportation, machine repairing and manufacturing, and power industries are being developed in many countries to supply more farm tools, machines and transport facilities to meet the requirements of the developing agriculture and more machines for the new light industries. development of national economies on the basis of independence and self-reliance is a bright prospect already emerging as reality in the vast areas of the third world.

Article by Jen-min Jih-pao: Inspiring Achievements

(NCNA-English Peking, Jul. 31, 1974)

the people's daily today carried a signed article entitled "inspiring achievements", hailing the progress in agriculture made by the third world countries. the article reads:

many developing countries of the third world are attaching increasing importance to agriculture in the development of their national economy and have made new achievements. this is a happy development.

the third world, with its brave and industrious people, vast expanse of land and excellent natural conditions, has bright prospects for agricultural development. it is solely due to the prolonged imperialist and colonialist plunder and exploitation that after winning independence, many third world countries are still not able to get rid of the lop-sided single product economy of mainly growing and exporting certain economic crops and to meet their peoples' need in food grains. this state of affairs has compelled these countries to import food, affecting their balance of payments and national economic development; it also enables the superpowers to take the opportunity to carry on their exploitation and infiltration through dumping "surplus" grains and providing loans. this is disadvantageous to the third world countries in developing their national economy and consolidating their political independence. therefore, to develop agriculture and to increase food production in particular is of great economic and political importance for the third world countries.

agricultural production is developing constantly and grain output has shown a remarkable increase in many third world countries due to the fact that leaders of these countries have laid stress on agriculture, giving priority to agriculture in the development of the national economy and taking positive measures in this respect. it is an encouraging achievement which fully demonstrates that the third world has great potentialities in economic development. so long as every country makes persistent efforts in light of local conditions and through self-reliance, it will have bright future not only in agriculture but also in other fields of the national economy.

plunder and exploitation by imperialism, superpowers in particular, is the biggest obstacle to the liberation and progress of the third world countries. they are not pleased at all with the achievements made by the third world countries in the struggle to develop their national economy and consolidate their national independence. they spread all sorts of absurd ideas in a vain attempt to make the third world countries feel pessimistic and inert, as if without their help the third world countries could accomplish nothing. but facts give the lie to these fallacies. the

third world countries can certainly accomplish in other fields just as they have done in agriculture through self-reliance. so long as they maintain vigilance against attempts at control and plunder by imperialism, particularly the superpowers, strengthen their unity and cooperate closely, they will certainly make still greater achivements in the struggle to develop their national economy independently.

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